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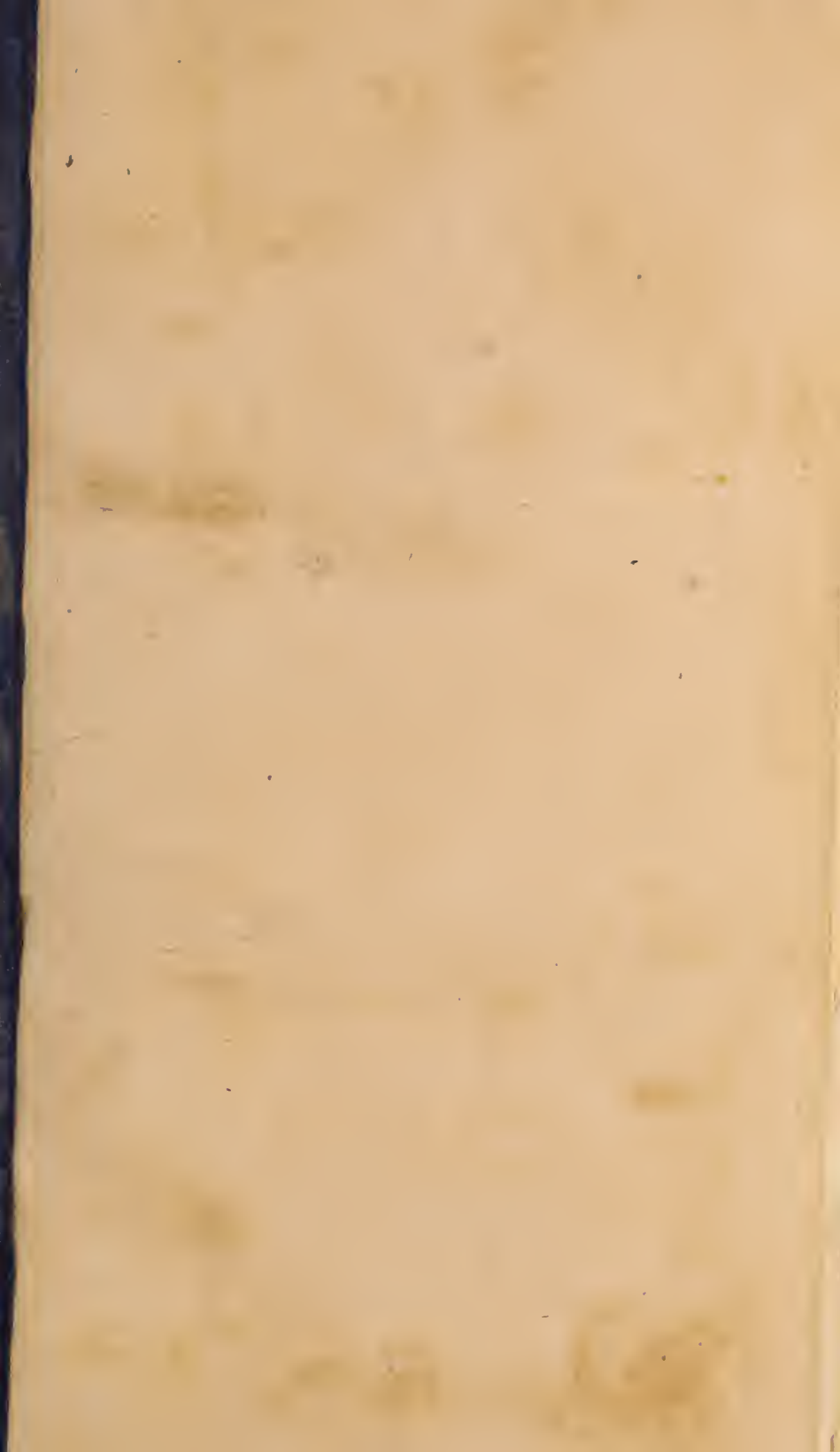
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THE

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VOL. XII.

FROM JANUARY TO DECEMBER, 1843.

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THE
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VOL. XII.—APRIL, 1843.—No. 4.

ART. I. *A letter from Borneo; with notices of its inhabitants.*
Addressed to James Gardner, esq., by J. Brooke.

OFTEN have we called the attention of our readers to the Indian Archipelago generally, and to Borneo in particular. The republication of Mr. Brooke's letter, at this moment, will, we hope, in some degree serve to advance the cause in which he is so laudably engaged.

It may be remembered that at the close of the year 1838, Mr. Brooke left England in the Royalist schooner, 142 tons, R. Y. S., with the intention of visiting Borneo. He arrived at Singapore early in 1839, and shortly after crossed over to Saráwak, in Borneo, where he has been since engaged, making occasional returns to Singapore; and in one instance made an expedition to Celebes, which occupied about six months. Some valuable collections in natural history, and other interesting scientific details, both from Celebes and Borneo, have been forwarded to England by Mr. Brooke.

“Kuchin Saráwak, Dec. 10th, 1841.

“My dear sir,—You are good enough in your letter of the 14th of August last, to say that if I will furnish some details respecting this country, and of my views in settling here, you will endeavor to lay them before her majesty's secretary of state for the colonies. Amid the numerous plans for the extension of commerce, the propagation of Christianity, or the amelioration of an interesting but most unhappy aboriginal race, my present undertaking may merit attention; and I trust it may claim a candid consideration, as being divested of all personal views of advantage, except such as may ultimately flow from the improvements of the country.

“Of the time I have already devoted, in order to acquire a know-

ledge of this island, and of the pecuniary sacrifices I have made to benefit the people; you are well aware; and it is only for me, in alluding to these circumstances, to add, that although anxious to see a settlement under British influence and protection established here, I am indifferent whether it be formed under my own superintendance or under the direction of others, and am willing to transfer the rights and interest I have acquired to any successor who, with better means and better support, shall be able more effectually to carry my views into execution. I wish it therefore to be understood, that on public grounds only I request the support of government, or the assistance of the commercial community; that my objects are to call into existence the resources of one of the richest and most extensive islands of the globe; to relieve an industrious people from oppression, and to check and, if possible, to suppress piracy and the slave-trade, which are openly carried on within a short distance of three European settlements, on a scale and system revolting to humanity. These objects are by no means so difficult to accomplish as may at first sight appear; and whilst I devote myself to this task, I cannot but hope it will excite the interest which it appears to me to deserve, and that, as I have already borne all the brunt, I shall not be left to bear all the burden likewise. It is evident that the success of such an undertaking must depend greatly on the means which are employed, and the limited resources of an individual may render the result doubtful; yet, with means better adequate to the end in view, it may be reduced nearly to a certainty, and the advantages flowing from success must overpay, a thousand fold, the moderate outlay dictated by humanity and risked for the extension of commerce.

“Convinced as I am of the good that must result both to Malays and Dyaks* from even my own endeavors, and resolved to persevere in them, (as if I fail in all I propose, I shall at least pave the way for future improvement, and leave, I trust, a favorable impression of English character,) yet to enable others to judge of the reasons for my conviction, it will be necessary for me to enter into some brief details on the following points:—1st. The government of Borneo. 2d. The description of the country, its inhabitants and produce. 3d. My own past and present proceedings, and future prospects; the difficulties yet to be encountered, and the means necessary to insure success.

* The Dyak tribes are the aborigines of Borneo, inhabiting the interior of the island, and are in subjugation to the Malays who line the coast.

“1. The government of Borneo Proper,* like that of every other Malay state in the present day, is in the last stage of decay and distraction, without internal power or external influence; and to such a degree do their intrigues and dissensions extend, that for the last twenty years the sultan and the four hereditary officers of state of the royal family have merely held nominal titles, each being unable to obtain the legal investiture from the jealousy of the others. The capital, once a place of importance, is now greatly reduced and wretched in the extreme, and though formerly containing 30,000 inhabitants, it is now reduced to 4000. The trade there is nearly at an end, both with China and the European settlements, and is confined to a few native prows; throughout the territory, the same distraction prevails. A few chiefs hold possession of the mouths of the rivers, war with each other without check or control, and oppress the inhabitants, especially the Hill Dyaks, until trade is reduced to its lowest possible limit, and produce only gathered in the smallest quantity; and countries abounding with the richest gifts of nature scarce feed a scanty and diminishing population. Nor does the evil cease here, for a swarm of petty pangerans or chiefs, by their rapacity, frequently drive the people into rebellion, or reduce them to the most abject state of distress and even starvation. I am unacquainted with any parallel state of society; for though in other countries rapacity, corruption and intrigue, may be very general, there is usually some power, some rallying point for aggression, or protection; but here all are rapacious, all are poor, and all so weak that fifty Europeans could take the whole country from end to end.

“Borneo Proper has scarcely held any communication with Europeans, and I believed the only treaty was entered into with the English in the year 1775, which certainly was little adhered to by either party. The Dutch have had no footing or no treaty, and the Bornese† are jealous of their neighbors, as they well may be; for the Dutch governments of Sambas and Pontianak, however advantageous they may be to Holland, in a pecuniary point of view, do not even aim at the improvement of the natives or the extension of trade. It is in consequence of this slight intercourse with the civilized world that the Bornese are more rude and more ignorant than the other Malays; and the demands of commerce, instead of improv-

* Borneo Proper is the northern and northwestern part of the island of Borneo, and is completely an independent state, uninfluenced by any European nation whatsoever.

† Bornese. These are the Malay inhabitants of Borneo Proper, and must be considered as quite distinct from the Dyaks, or aboriginal population.

ing the country generally, have had the opposite effect, and have rendered the chiefs and traders jointly, the oppressors of the poorer classes.

“I may here be allowed to offer a few remarks which apply generally to the Eastern Archipelago, but more particularly to the country of Borneo. Commerce has been indiscriminately described as an important medium of improvement, and no doubt it is so, in many (perhaps all) cases where it is unshackled and left to the impulse of the people; but there are exceptions to this rule, and amongst them must be reckoned the commerce of the Eastern Archipelago, which is generally in the hands of the native chiefs, and often is the most fatal instrument of oppression. Space forbids my entering more largely on this question; but if we were to inquire into the benefits conferred by trade within the last two hundred years in the Archipelago, it would be difficult to point out one single Malayan state either more civilized, more powerful, or more happy than they were formerly; whilst the examples of the contrary, either from this or other causes, are unhappily too numerous. My experience here enables me to affirm, from the distracted state of the government and the depression of the people, that trade, instead of being a blessing, is a curse; and that the richer a country is, and the greater the demand by European vessels for any staple commodity, the more wretched are the inhabitants and the more rapacious the chiefs, who drive the people to unrequited labor, as long as there is any demand, to the neglect of their agricultural pursuits, on which they depend for food. The chief grows rich; but the people are abjectly poor; and the country is ruined by the desertion or rebellion of its inhabitants. The trade from the coast, carried on in the native prahus, leads to less mischief, although it confers little good on the poorer classes; as I have remarked before, the trade is confined to a few chiefs and nakodabs, and as the Dyak producers derive scarcely any advantage, the export produce is limited to the smallest possible quantity, which will serve to satisfy the demands of their rulers and to purchase that indispensable necessary of life—salt. I may here mention the usual prices demanded of the Dyaks, besides other extortions to be noticed hereafter. One gantang of salt for three or four gantangs of rice, the value of the two articles being fourteen dollars for a royan of salt, and fifty for a royan of rice!! When the chief has reduced the tribe to starvation, he returns the same rice and demands ten peculs of antimony ore for one rupce's worth of paddy or rice in the husk. Each pecul of

antimony ore may be sold for one and a half or two rupees on the spot. Half a catty of birds' nests are taken for one gantang of rice, being a moderate profit of 2000 per cent. I would call the attention of intelligent men to this subject, and will only add that until the merchant can deal with the producer, or at any rate till the producer has the liberty of taking the best price offered for his goods, there can be no hope of ameliorating the condition of the Dyaks, by developing the resources of the country. To what extent this end might be effected I shall hereafter have to mention.

"2dly. The Borneon territory is comprised between Tanjong Datu, in lat. $2^{\circ} 7' 17''$ N., long. $109^{\circ} 43' 57''$ E., and Malludu bay; but the northern part of the island is inhabited by a number of piratical communities, formed from a mixture of the surrounding countries, and the authority of the Bornese government is scarcely recognized to the northward of the capital of Borneo Proper river, the entrance of which lies in lat. $5^{\circ} 6' 42''$ N., and long. $115^{\circ} 24'$ E.

"Between Tanjong Datu and the Murah Basar, or principal entrance of the Borneo river, are the following rivers: Samatan, Lundu, Saráwak, Samarahan, Sadong, Linga, Sakarran, Serebas, Kalaku, Niabur, Kejang, Kanowit, Palo, Bruit, Matto, Oya, Muka, Latow, Bintulu, Meri, Baram, Birah, Balyit, Tutong, Pungit, Murah-damit, (small entrance,) and Murah Basar, or Borneo river.

"Several of these rivers are navigable for European vessels; many of them connected with each other in the interior, and diverging into numerous streams which descend from the range of mountains, separating the northwest coast from the Pontianak river. It is not my purpose to enter into any detail of these countries, of which it will be here sufficient to say that they are generally inhabited by Malays at the entrance of the rivers, and Dyaks in the interior, and that they are all in the state I have before described, with the exceptions of Serebas and Sakarran, two powerful Dyak tribes, who having thrown off the authority of the Malays have turned pirates, and ravage the coasts even as far as Celebes.

"Saráwak, the more immediate subject of attention, extends from Tanjong Datu to the entrance of the Samarahan river, a distance along the coast of about sixty miles in a E.S.E. direction, with an average breadth of fifty miles. It is bounded to the westward by the Sambas territory, to the southward by a range of mountains, which separate it from the Pontianak river, and to the eastward by the Borneo territory of Sadong. Within this space there are several

rivers and islands, which it is needless here to describe at length, as the account of the river of Saráwak will answer alike for the rest. There are two navigable entrances to this river and numerous smaller branches for boats, both to the westward and eastward; the two principal entrances combine at about twelve miles from the sea, and the river flows for twenty miles into the interior, in a southerly and westerly direction, when it again forms two branches—one running to the right, the other to the left hand, as far as the mountain range. Besides these facilities for water communication, there exist three other branches from the easternmost entrance, called Moratabas, one of which joins the Samarahan river, and the two others flow from different points of the mountain range already mentioned. The country is diversified by detached mountains, and the mountain range has an elevation of about three thousand feet. The aspect of the country may be generally described as low and woody at the entrance of the rivers, except a few high mountains; but in the interior undulating in parts, and part presenting fine level plains. The climate may be pronounced healthy and cool, though for six months from September to March a great quantity of rain falls. During my three visits to this place, which have been prolonged to eight months, and since residing here, we have been clear of sickness; and during the entire period not one of three deaths could be attributed to the climate. The more serious maladies of tropical climates are very infrequent; from fever and dysentery we have been quite free, and the only complaints have been rheumatism, colds and ague; the latter however attacked us in the interior, and no one has yet had it at Kuching, which is situated about twenty-five miles from the mouth of the river.

“The soil and productions of this country are of the richest description, and it is not too much to say, that within the same given space, there are not to be found the same mineral and vegetable riches in any land in the world. I propose to give a brief detail of them, beginning with the soil of the plains which is moist and rich and calculated for the growth of rice, for which purpose it was formerly cleared and used, until the distractions of the country commenced. From the known industry of the Dyaks, and their partiality to rice cultivation, there can be little doubt that it would become an article of extensive export, provided security be given to the cultivator and a proper remuneration for his produce. The lower grounds, besides rice, are admirably calculated for the growth of sago, and produce canes, rattans, and forest timber of the finest

description for ship-building and other useful purposes. The Chinese export considerable quantities of timber from Sambas and Pontianak, particularly of the kind called *balean* by the natives, or the lion wood of the Europeans, and at this place it is to be had in far greater quantity and nearer the place of sale. The undulating ground differs in soil, some portions of it being a yellowish clay, whilst the rest is a rich mold; these grounds generally speaking, as well as the slopes of the higher mountains, are admirably calculated for the growth of nutmegs, coffee, pepper, or any of the more valuable vegetable productions of the tropics. Besides the above-mentioned articles, there are birds' nests, bees' wax, and several kinds of scented wood in demand at Singapore, which are all collected by the Dyaks, and could be collected in far greater quantity, provided the Dyak was allowed to sell them. Turning from the vegetable to the mineral riches of the country, we certainly have diamonds, gold, tin, iron, and antimony ore; I have lately sent what I believe to be a specimen of lead ore to Calcutta, and copper is reported. It must be remembered in reading this list that the country is as yet unexplored by a scientific person, and that the inquiries of a geologist and a mineralogist would throw further light on the minerals of the mountains and the spots where they are to be found in the greatest plenty. The diamonds are stated to be found in considerable numbers and of a good water, and I judge the statement to be correct from the fact that the diamond workers from Sandak come here and work secretly, and the people from Banjar Massing, who are likewise clever at this trade, are most desirous to be allowed to work for the precious stone. Gold of a good quality certainly is to be found in large quantities. The eagerness and perseverance of the Chinese to establish themselves is a convincing proof of the fact; and about ten years since a body of about 3000 of them had great success in procuring gold by their ordinary mode of trenching the ground.

“The quantity of gold yearly procured at Sambas is moderately stated at 130,000 bunkals, which reckoned at the low rate of 20 Spanish dollars a bunkal, gives 2,600,000 Spanish dollars, or upwards of half a million sterling. The most intelligent Chinese are of opinion that the quantity here exceeds the quantity at Sambas, and there is no good reason to suppose it would fall short of it when once a sufficient Chinese population is settled in the country.

“Antimony ore is a staple commodity which is to be procured in any quantity. Tin is said to be plentiful, and the Chinese propose

working it, but I have had no opportunity of visiting the spot where it is found. The copper, though reported, has not been brought, and the iron ore I have examined is of inferior quality. The specimen of what I supposed to be lead ore has been forwarded to Calcutta, and it remains to be seen what its value may be. And besides these above-mentioned minerals there can be little doubt of many others being discovered, if the mountain range was properly explored by any man of science. Many other articles of minor importance might be mentioned, but it is needless to add to a list which contains articles of such value, and which proves the country equal in vegetable and mineral productions to any in the world.

“ From the productions I turn to the inhabitants, and I feel sure that in describing their sufferings and miseries I shall command the interest and sympathy of every person of humanity; and that the claims of the virtuous and most unhappy Dyaks will meet with the same attention as those of the African. And these claims have the advantage that much good may be done without the vast expenditure of lives and money which the exertions on the African coast yearly cost, and that the people would readily appreciate the good that was conferred upon them, and rapidly rise in the scale of civilization. The inhabitants may be divided into three different classes, viz., the Malays, the Chinese, and the Dyaks; of the two former little need be said, as they are so well-known. The Malays are not numerous, and, generally speaking, with the exception of the Borneo pangerans, are well inclined to aid me as far as lays in their power. The Chinese are about 400 in number, and the only impediment to their immigrating is their poverty, and the present high price of provisions. The Chinese, as it is well known, are divided into *kungsze* or companys, and a rival company to the one at present here, offers to bring 3000 men in a few months provided they can get permission to do so. The Chinese are so industrious a people that the aspect of a country soon changes wherein they settle; and as they are most desirous to gain a footing here, there can be no doubt of success ultimately in developing the resources of the soil and working the minerals to a great advantage. The Dyaks, by far the most interesting portion of the inhabitants, are confined almost entirely to the mountainous country where they have fastnesses to which they fly on the slightest alarm. These people are mild, industrious, and so scrupulously honest that not a single case of theft has come under my observation, even when surrounded by objects easily appropriated and tempting from their novelty. In their domestic lives they are ami-

able, and addicted to none of the glaring vices of a wild state: they marry but one wife, and their women are always quoted amongst the Malays, as remarkable for chastity, nor are they degraded as in many communities. The head hunting, or taking the heads of their enemies, is a feature in warfare by no means new or extraordinary, and, similar to the scalping of the North America Indian, is a trophy of victory or prowess. Amongst the Hill Dyaks, this custom is confined entirely to the heads of enemies, and is the effect and not the cause of war; their wars are by no means bloody, and are never carried on but by small companies who enter on the enemys' ground, and lay in ambush for parties or individuals of their foes. The exaggerated accounts of some travelers have been drawn from the more savage and predatory tribes of the coast, but these tribes have forsaken their original customs, and have joined piracy to their former practice of taking heads, and they are not different from other pirates who destroy as well as plunder. The Hill Dyaks, such as I have briefly described them, are a most interesting race, and present more facilities for the amelioration of their condition than any other people. In general, however, they are sunk in misery, and too frequently exposed to famine; but when only moderately oppressed, I have seen tribes who brought to mind the simplicity, if not the happiness, of primitive society. The number of these people in the country of Saráwak may generally be stated at 10,000; but with the slightest protection, numbers who have retired beyond the reach of their cruel oppressors would return to their former habitations. Their freedom from all prejudice, and their scanty knowledge of religion would render their conversion to Christianity an easy task, provided they are rescued from their present sufferings and degraded state; but until this be done, it will be in vain to preach a faith to them, the first precepts of which are daily violated on their own persons. Never indeed were people more oppressed or more wretched; and although to those far removed from witnessing their sufferings and their patience, the enthusiasm I feel and cannot help expressing, may appear exaggerated, yet probably were they themselves to change situations with me, they would perhaps speak, if not feel, more warmly than I do. In order, however, to give a clear idea of the past and present state of the Dyaks, it will be necessary to revert to the customs by which they are governed. They are always considered an inferior race, and a heavy penalty is imposed on them for committing any offense against a Malay; to kill one under any circumstances of aggression, would subject them to death, or even worse

punishment; to strike or scuffle with a Mohammedan, though he be caught in the act of stealing their property, would likewise be a grave offense; and so far is this carried that should a Malay be hurt by one of the traps laid by the Dyaks for wild boars, the Dyak would gladly compound this crime by making over two thirds of all his property to the person so injured, and he would be lucky to escape at so cheap a rate. On the other hand a Malay killing a Dyak is rarely punished, even by the imposition of a small fine, and the only inconvenience he suffers is being unable to visit that particular tribe from a just fear of retaliation. The direct tax paid by the Dyaks to their local rulers is trifling in amount, but they suffer afterwards from all sorts of exactions carried on by means of artifice or violence. It would be impossible to describe all these exactions, and I shall therefore confine myself to such as are most oppressive, and the effects of which are most ruinous. The Dyaks, as I have already mentioned, are extensive cultivators of rice, and it will appear from what follows how necessary a precaution it is, to save themselves from the consequences resulting from a failure to meet the demands made on them by the Malays. The local rulers have the following rights:—first, the monopoly of all the Dyak trade in bees'-wax, birds' nests, &c., &c., the price of these articles being fixed by the purchaser at a five hundredth part of their value in the market,—nor dare the Dyak refuse this nominal remuneration, or accept a better from another purchaser. They have likewise the right of indirect taxation, which is carried on to a very great extent and in the following manner:—an article, say a piece of iron two feet long, is sent to the head of the Dyak tribe with orders for him to buy it at two, three, or even four pound sterling, and *he dare not* refuse. Another is sent in the same way, another and another, until the rapacity of the chief is satisfied, or, which is more frequently the case, the victim can no longer meet the demand. All their valuable produce is thus wrested from them, rice is taken in the same way, and to finish this list of exactions, they are called upon to labor at antimony ore, or any work too heavy to suit the lazy habits of their tyrants. When the demands of the chief have been met, the herd of petty pangerans and worthless followers flock to the plunder of the Dyaks, and by threats, violence, and false accusations, extort what remains of their provisions until the cultivator, who supplies rice for export, at the end of each year has not sufficient to feed his family, and lives on raw sago, fruit, or vegetables, and too often is reduced to a state of famine as deplorable to contemplate as it is difficult effectually to

relieve. I wish for the sake of humanity I could stop here, but the worst feature of cruelty yet remains to be stated. The Dyaks reduced to starvation, sometimes are unable, sometimes refuse to meet these multiplied demands; at other times the Malays bring some trifling accusation, and often are not at the trouble to seek any plea to justify their proceedings. The result is the same:—the Dyak tribe is attacked and plundered, and their wives and children seized and sold as slaves!

“This practice is carried on to an extent revolting to humanity,—not only here, but throughout the Borneese territory wherever the Dyaks are weak and their oppressors strong; and the unwarlike Malays do not incur risk, as they generally employ the Serebas and Sakarran Dyaks, aided by a small party with fire arms, to make the attack. The terms of the agreement are, that the Malays get two thirds of the property and slaves, whilst the predatory Dyaks get the other third, and all the heads. A few facts which have fallen under my own observation will speak for themselves. Of twenty Dyak tribes under this government, more than half have been robbed of their wives and children in part; and one tribe is without women or children amongst them, upwards of two hundred having been led away into slavery at Sakarran and Sadong. The chief of this tribe, when he met me a short time since, described their former and their present condition with great truth and force, and concluded his appeal in the following words:—‘For more than a year we have asked the pángerans to restore our wives and children: they have promised, and deceive us. If you will get our families—if you will give us our wives and children back, we will be faithful in prosperity and adversity: we will work for you, and all that we have or can get shall be yours.’ I may perhaps be pardoned for saying that I am now in treaty for the release of these unhappy victims, and have hopes I may ultimately succeed in restoring them to their husbands. A short time since, the following case came before me:—A pángeran extorted a slave from a Dyak chief, but left him with his tribe; when a few months after a Malay, representing himself as sent by the same pángeran, demanded and took the slave away. The pángeran denied having sent, and ordered ten slaves to be paid in lieu for the one lost; and would have succeeded in getting them, had I not heard of the circumstance. No comment need be made, except that it is probable he sent for his slave himself; and at any rate the man who took him remains unpunished. One more fact, and I will conclude this branch of my subject. Several of the Borneo pánge

rans, about six months since, invited a large party of Sakarran Dyaks to the plunder of the tribes up the river, but before their call was answered, my arrival in the Royalist disconcerted their plan in some measure. A hundred war prahus of the Sakarrans carrying some fifty, and none less than twenty-five men, and in the whole certainly a body of three thousand men, arrived however at Kuching and requested permission to make the arranged attack. The rájá Muda Hassim, who is incapable of such an act, was worked upon by fear to give over the management of the business to another, and retired into his seraglio. I was all along assured that the Sakarrans could not ascend the river, and the first intimation to the contrary was the departure of the war prahu, attended by sixty Malays, to guide them to their prey. They had however reckoned too much on my forbearance; for the instant I was apprized of the circumstances, I loaded the schooner's guns, and armed her boats, and threatened not only to attack the Sakarran Dyaks, but to make the pángerans answerable for their acts. After a vain attempt to convince me the Dyaks were too powerful to be resisted, they quietly yielded to my peremptory demand; and I had the satisfaction, on the following morning, to see the fleet return. The consequences would have been lamentable, indeed, had these pángerans been allowed to carry their iniquitous scheme into execution; and I cannot but rejoice in having been instrumental in saving the Dyaks from this aggravation of their miseries. Since that time, another native chief has sent the Sakarran Dyaks to attack a tribe called Sunpro, and after a night's surprize they captured forty women and children; killing about the same number of men, and burning their village.

“Such is the sad condition of the Dyak tribes: such the sufferings of an innocent and industrious race, which are scarcely to be matched in the annals of nations, and unequalled even on the coast of Guinea; for there the lot of slavery falls only on a portion of the community, whilst here it is the wanton butchery and the wholesale slavery of entire communities. I need make no further comment of my own, save that I have endeavored to render this statement as plain and matter-of-fact as possible; and have sought instead of exaggerating, to soften the features of a most horrible picture. After residing amongst this people, and becoming intimately acquainted with their characters and many virtues,—after witnessing their sufferings and patience, and very firmly convinced of the facilities with which they might be improved; after struggling for a year to protect them, and after acquiring their slowly-bestowed confidence, it can-

not be a matter of surprise that I appeal in their behalf to that generosity which I am led to think aids the distressed and commiserates the sufferings of our fellow-creatures. If a case of misery ever called for help, it is here: and the act of humanity which redeems the Dyak race from their condition of unparalleled wretchedness, will open a path for religion and for commerce which may in future repay the charity which ought to seek no remuneration.

“If the British public be indifferent to the sufferings of this unhappy race, now for the first time made known to them; if when the means of ameliorating this inhuman state of things, and alleviating the miseries of an innocent and much abused people, are pointed out, they turn a deaf ear to the appeal, they are not what I believe them to be, and what they profess themselves.

“It now only remains for me to state my proceedings since my first arrival at this place, and my views as to the best mode of suppressing the atrocities I have described, and of developing the resources of the country in a commercial point of view. In doing so I shall confine myself to the lowest possible limit which may offer a fair prospect of success; and I shall be better pleased if the plan is enlarged so as to embrace a more extended field of operations. The rebellion of this place arose out of the intrigues of two or three Borneo pángerans, conjointly with some of the pángerans of Sambas, and rájá Muda Hassim came from Borneo to suppress it, and to prevent the alienation of the territory. I may say of this prince that he is mild, humane and just; wishing to do well, without the resolution or energy of character necessary, and decidedly partial to the English. On his arrival here he found a most difficult task; and after four years, from the lukewarmness of his followers, the deceit and intrigues of his rivals, and the falseness of some of those about him, he was reduced to circumstances of great distress and difficulty. I first visited Saráwak in 1839, and in July 1840 returned, with the intention of remaining ten days, which was prolonged week after week at the urgent entreaties of the rájá. Having at length intimated my intention of taking leave, a request was made to me to assist in the war, which I refused in the first instance, but afterwards acceded to, the following reasons inducing me to alter my determination. The rájá Muda Hassim's cause was undoubtedly just, and was identical with the independence of Borneo: and on the continuance of this independence depends the considerable trade between the coast and Singapore. I had a good opinion of the rájá Muda Hassim's character and intentions, and could not but lament to see an amiable

prince, who had shown himself partial and friendly to our nation, reduced to such difficulties. The rájá himself urged upon me that he was deceived and betrayed by the intrigues of pángerans, who aimed at alienating his country, and that if I left him he should probably have to remain here for the rest of his life, being resolved to die rather than yield to the unjust influence which others were seeking to acquire over him; and he appealed to me that after our friendly communication I could not, as an English gentleman, desert him under such circumstances. I felt that honorably I could not do so; and though reluctantly enough, I resolved to give him the aid he asked;—small indeed, but of consequence in such a petty warfare. After a three month's campaign, the rebels surrendered at discretion, and the difficult task of saving their lives was imposed upon me; for although their lives were forfeited by the law of all countries, I could not reconcile it to myself to allow their execution, when I had been a party to their capture. Those who know the Malay character will appreciate the difficulty of the attempt to stand between the monarch and his victims; and to the kindness of the rájá's disposition my success may be attributed. I may here mention that the women and children of the rebels were taken as hostages, and kept confined for nine months, when I had the satisfaction of releasing them, and restoring them to their families. At this period Muda Hassim offered me the government of the country, and we held several conferences on the subject, when it was finally settled that I should bring from Singapore a supply of all necessaries required, and in return receive anti-mony ore, and that on my return Muda Hasin should give this grant which he had volunteered. I could at once have obtained this grant, but I preferred interposing a delay; because to accept such a boon when imposed by necessity, or from a feeling of gratitude for recent assistance, would have rendered it both suspicious and useless; and I was by no means eager to enter on the task (the full difficulties of which I clearly foresaw) without the undoubted and spontaneous support of the rájá. In the month of April of this year I once more arrived at Kuching, but it was not until the 24th of September that Muda Hassim affixed his seal to the deed which made over the government into my hands. This delay arose in a great measure from the intrigues of those about him, from his own procrastinating disposition, and from his fear of releasing the rebel families, on which I insisted as a necessary preliminary.

“The agreement is to the following effect. ‘That the country and government of Saráwak is made over to me (to be held under

the crown of Borneo,) with all its revenues and dependencies, on the yearly payment of 2500 dollars. 'That I am not to infringe upon their customs or religion; and in return, that no person is to interfere with me in the management of the country.' This agreement is made only by Muda Hassim; and it may be objected that he alone is not capable of granting without the consent of his nephew the sultan;* but let it be answered to this, that there is no sultan in Borneo, and that the rájá Muda Hassim's claim is as good as that of his nephew; and secondly, that he holds a deed from his nephew for the disposal of this country according to his pleasure. From the imbecility of his nephew, Amar Ali, the affairs of Borneo are entirely in the hands of the rájá Muda, and no difficulty will be found in gaining the additional signature, if required. I may add, that since the 24th of September I have issued a brief code of regulations, a translation of which accompanies this paper, and have instituted a court of justice, where the brothers of Muda Hassim sit with myself to decide on cases. I have also had an interview with most of the Dyak chiefs, to whom I have explained minutely my wishes in their favor, and my intention of substituting a fixed rice tax, in lieu of the system of robbery which is yearly carried on. These measures have all been successful; and our further progress is now only checked by the arrival of a brig from Sambas, with the avowed purpose of recovering a debt from the Chinese, and the real one of disturbing me here. In the latter attempt, however, they have met with little success; for although causing some anxiety, my influence has been strengthened rather than weakened by this interference. The only excuse I can plead for this egotistical detail is, that it will be found necessary to the right understanding of my present position; and I escape with pleasure from prosecuting it further, in order to lay before you what may be done by a moderate outlay in furtherance of the three great objects already mentioned, viz. the extension of trade, the propagation of Christianity, and the suppression of the atrocities practiced on the Dyak tribes.

"The riches of the island of Borneo are not to be questioned; and it possesses a population of some millions of inhabitants shut up in its interior, who are debarred the use of British manufactures from the restrictive policy of the Dutch, and the state of warfare they live in with the Malays. It will be found impossible, however, to open an effective communication with these people, or to develop the

* Amar Ali is the nephew of the rájá Muda Hassim, and claims the title of sultan, but has hitherto been unable to make his claim good.

resources of the island generally, without the previous amendment of its internal condition, and until the cultivator derives some adequate remuneration for his produce. To effect these objects, it is not required that any expensive establishments should be maintained, or any great capital risked, but only that a friendly intercourse should be opened with the chiefs, a knowledge gained of their country, and a free trade encouraged at a station like Saráwak, where the small native canoes might resort, and whence an inland communication might be carried on.

“It was with these views I accepted the government of Saráwak; and in order to carry them out, I propose the following steps:

“1st, to encourage the immigration of Chinese and Javanese, and after twelve months to tax them at the yearly rate of one real, or 3s. 6d. per head. The same light tax, or its equivalent in rice, to be imposed likewise on the Malays and Dyaks whenever the former people can afford to pay it.

“The industry of the Chinese will insure the prosperity of the country; and there can be no doubt they will crowd here in vast numbers when any government is established, as they have already persevered in forming settlements spite of repeated disasters arising from the disturbed state of the country. The Javanese, like the Chinese, would easily be procured, and form a body distinguished for their peaceful habits and fondness for agriculture; whilst the Bugis,* from their love of commerce and enterprising disposition, have expressed a desire to come here, provided I resolved to stay. In short, there can be no doubt that a country eminently calculated to support a large population, would be rapidly filled, should there be a government sufficiently strong to save them from being plundered, and to clear the sea of pirates. Time, however, is required to settle a population, and to allow them to gain some profits from the soil, and the expense in the interim is the question which occupies my attention, and forms the principal obstacle to success. If left entirely to my own resources for the future, it is necessary that I depend on the trade, to defray the charges of the establishment which I am obliged to keep; and being forced to trade is contrary to my wishes and my avowed objects, it may weaken my influence, by creating jealousy, and must include a monopoly of antimony ore. I must therefore repeat that only whilst forced by circumstances will I mix myself up with commerce.

“2dly, I propose to open a friendly communication with the dif-

* The Bugis are the trading races of the Eastern Archipelago.

ferent chiefs, and with the interior tribes, by visiting them either once or twice a year, and inspiring a confidence in our good intentions; and there will be no difficulty in so doing, as from their knowledge of me, they are already well disposed to take any steps which I may point out.

“3dly, to return with the rájá Muda Hassim to Borneo Proper, and through his means to stop the distractions and intrigues of the capital, and establish an English influence.

“4thly. By a free trade to remove the oppression practiced on the cultivator, by giving him a proper participation in the profits of his produce. This will be effected, in a great measure, by a post like Saráwak, which they can reach in their small boats, (as the poorer classes of Malays and Dyaks will then trade themselves, which they are now unable to do in consequence of the distance from Singapore,) and from the visits of the European merchant to the numerous ports on the coast. When the producer is remunerated, the resources of the island will be called into existence, and certainly not one five hundredth part now ever finds its way to market, even from the rivers of the coast. I need not dwell longer on this point, for whoever remembers the former accounts of the city of Borneo, with its European and Chinese trade, and compares them with the present state, will be able to judge what the country might be.

“5th. The extirpation of piracy!

“No remark is necessary on this head, except that the slave trade and piracy joined is carried on openly on this coast; that each year fleets of piratical Lanoons wait for the prahus* bounded for Singapore, and reduce their crews to slavery, after capturing their vessels. Nor is this slavery of that mild description which is often attributed to the Asiatics, for these victims are bound for months and crowded in the bottom of the pirate vessels, where they suffer all the miseries which could be inflicted aboard an African slaver. Besides the Lanoon pirates, the Dyaks of Serebas and Sakarran yearly sweep the shore, even to Celebes, murdering the men of all nations, and capturing women and children, rendering the communication along the coast dangerous, and preventing the cultivation of the soil near the seashores. It is sufficient to say that all this has been going on for years, within a few days' sail of Singapore, and that it might be suppressed in a few months by vigorous measures. The protection of the Dyak race in Saráwak would quickly follow the residence of

* The Lanoons (or Ilanuns) are pirates inhabiting the small cluster of islands between Celebes and Magindanao.

Europeans, and indeed already their condition has been improved in some measure, and in future the residence of missionaries amongst them would give them confidence to resist the unjust demands which they are now forced to comply with. In the present day, I know no field for the missionary which promises such a harvest as the Dyak tribes, if their condition be ameliorated simultaneously with the introduction of a new faith.

“These are the advantages which may result to commerce and humanity, by a proper British influence being established in Borneo; and I conceive that policy dictates these measures at the present time, because in case of any delay it will no longer be in our power. From the distractions of Borneo, some European state must very shortly interfere in its concerns, and the supremacy of the Dutch government would be the knell of the British trade which now is carried on, and effectually stop all measures of improvement. The means for carrying these measures into effect would be as follows:— A steam-boat of a hundred tons, drawing little water, and properly manned and armed. This vessel, besides being employed in suppressing piracy and keeping open a communication with Singapore and China, might survey the coast of Borneo and the Palawan passage. This survey is greatly required, to prevent the yearly loss of life which occurs; and a knowledge of these seas is daily becoming important, from the increased communication which will follow our present struggle with China.

“The recent discovery of coal in Borneo (the capital) may attract attention, as facilitating our steam intercourse; and at any rate it is fully time that a knowledge should be acquired and a check put to the depredations of the pirates who issue from the northern ports of Borneo, Magindanao, and Saluk.

“The establishment ashore should not be less than six Europeans, ten Javanese, and one hundred Bugis, and the amount yearly for wages at £2000 to £2500 sterling, making in all a total of £4000 to £5000 yearly expense. I do not dwell on this topic, but the amount here mentioned is probably the lowest on which the undertaking could be prosecuted so as to insure a fair prospect of success; and as the country becomes populous, it would gradually maintain a portion of the outlay, or its increasing resources might be expended in strengthening its force. The pecuniary amount is not a large one, if the objects proposed be considered; and for the purposes of humanity alone, larger sums are spent on less certain grounds. I leave, however, the consideration of the subject to those who read what I

have already advanced, and whether the government directly or indirectly give their sanction to the undertaking, or whether the public support it, every facility shall on my part, be given to aid the ends in view, and no arrangement which aims at developing the country and assisting the Dyak races shall meet with obstruction from me: for I wish it to be clearly understood that I consider myself as an agent whom fortune has enabled to open the path, and that I am as ready to give place to a successor as I am to remain; and in doing either, seek only to advance the object which I consider recommended both by policy and humanity. My own intentions will by no means be altered, if I fail in rousing the attention and sympathy of those able, if willing, to enter on the task; and the only difference will be, that I must seek to raise the necessary expenses by entering on trade, in which case my position will be less influential and less useful than it would otherwise be, and my attention distracted by details foreign to my principal object. If my own advantage were the prominent motive, the latter plan has more to recommend it, for at the present time nothing prevents my monopolizing the produce of the country and holding its imports as a monopoly too; and if I wanted an excuse, I could readily find it in the example of my European neighbors. I am convinced, however, that nothing but a free trade will benefit this country, and call its resources into existence; but it must be a free trade which strikes at the monopolies of the interior,—at Malay monopoly as well as others. That my views will one day be appreciated, I feel assured; but if delay be interposed, I doubt whether they will ever be acted upon; for, as I have before remarked, we shall lose the trade we have, if the Dutch encroach on the territory of Borneo. How much may be effected by small means I have already shown; and I am now, and have been holding the government of the country, with the rájá Muda Hassim's assistance, with only four Europeans and eight natives, and in the space of eight months from a state of distraction, amounting almost to a struggle, the country is peaceful and its inhabitants cultivating the ground.

“The experiment of developing a country through the residence of a few Europeans, and by the assistance of its native rulers has never yet been fairly tried; and it appears to me in some respects more desirable than the actual possession by a foreign nation; for if successful the native prince finds greater advantages, and if a failure the European government is not committed. Above all it insures the independence of the native princes, and may ad-

vance the inhabitants further in the scale of civilization by means of this very independence, than can be done when the government is a foreign one, and their natural freedom sacrificed. Whatever may be the result in my own case, I shall have no cause to complain, and whatever sacrifices I may fruitlessly make, it will ever be a source of satisfactory reflection that I have done much good in the country—that I have saved the lives of many men—restored many captives to their families—and freed many slaves from bondage: that I have rescued an amiable and worthy native prince from the difficulties which beset him, and that I have restored him to a position whence he can claim what is his due: that I have fostered an industrious and oppressed race, and in a time of famine have relieved numbers from starvation. That I turned back a piratical fleet who would have carried destruction and slavery throughout the country—that I have assisted the Chinese to settle here—and above all, that I have repressed vice and assisted the distressed. I am proud to say this much; and whatever the future may bring, I am ready to meet; and I sincerely trust it may be of some benefit to the native races and the cause of humanity. Let not those at a distance imagine that I have suffered nothing, or sacrificed nothing in this task; but personal convenience and personal advantage has not been and is not my object, and after devoting time and fortune I shall retire with pleasure, if others will undertake to prosecute the plan more effectually. And finally if I appeal, it is not in my own name, but in the name of the oppressed and enslaved Dyaks. I appeal to those whose views of policy lead to the extension of commerce, to the religious body in England who may here find a field for missionary labor, too long untried. I appeal to the humane who desire to suppress all the horrors of piracy and the slave-trade, and whose feelings would lead them to end a state of things repugnant to every idea of right, and to atrocities not to be exceeded in any part of the globe.”

ART. II. 4. *Report of the Medical Missionary Society, containing an abstract of its history and prospects, and the report of the hospital at Macao, for 1841-42; together with Dr. Parker's statement of his proceedings in England and the United States in behalf of the Society. Macao, 1843. pp 62.*

2. *Statements respecting hospitals in China, preceded by a letter to John Abercrombie, M. D., V. P. R. S. E., by Rev. P. Parker, M. D., medical missionary of the American Board of Foreign Missions in China.* Glasgow, J. Maclehouse, 1842. pp. 32.
3. *Claims of the Missionary Enterprise on the Medical Profession.* By D. J. Macgowan, M. D. New York, 1842. pp. 24.

So much has already been entered upon the pages of the Repository respecting the objects and operation of the Medical Missionary Society, that in bringing the three pamphlets here quoted to the notice of our readers, it is our object only to show from them what has been done to farther its objects in China and abroad.

At the annual meeting held Sep. 28th, 1842, it was Resolved, "That an Abstract of the history of the Society from its commencement to the present time, with the prospects that are now opening for an extension of its sphere of usefulness, be drawn up and published with the annual report of the operations of the Society, under the direction of a sub-committee, composed of Mr. Anderson, Rev. Dr. Bridgman and Mr. Lockhart." By a subsequent motion, the preparation of a similar abstract in the Chinese language was resolved upon.

The report now published contains the abstract drawn up in compliance with this resolution, and is signed by Mr. Anderson, as acting secretary. The materials are derived so far as was necessary, from the published reports of the Society, and as they have already been inserted in the Repository, we will only here quote a few of the closing paragraphs. After bringing the history of the Society down to Sep. 28th, 1842, the date of the meeting, mentioning the return of Dr. Diver to the United States, and the statistics of the hospitals in Canton, Macao, and Chusan, it thus sums up the whole :

"Such is a brief outline of the nature and operations of the Society since its organization in 1838, and though owing to the unsettled state of political affairs in this country, the medical officers have been occasionally interrupted in their plans and operations, there has been, with the exception of three months, at least one hospital open for the reception of the sick ; and computing the whole number of patients entered into the books of the institutions, about 20,000 persons have been relieved of their sufferings. We cannot refrain from expressing our gratitude to Him whose creatures we all are, for the opportunity afforded of benefiting our fellowmen ; while we look forward with confident expectation to continually enlarged fields of usefulness, and increasing opportunities of conveying to the minds of the patients the healing influences of moral care, and the hopes that the gospel alone offers. It has been remarked both by Dr. Lockhart and Dr. Hobson, that when the patients have been removed from the surveillance and jurisdiction

of Chinese officers, as they have been at Chusan and Macao, the most pleasing facilities have been afforded, of distributing religious books, and holding free converse with the people, on subjects appertaining to their eternal welfare. These opportunities have not been neglected, suitable portions of holy writ, and select tracts have been freely distributed among the in-patients, who have for the most part read them with care; and when the holy doctrines of the Bible have been explained to them, they have at least been received with attention and respect. If such an amount of good has been effected during the past years of difficulty, restriction, and warfare, amidst so many changes and uncertain prospects, what may we not hope for in the new era that will succeed the treaty of peace between Great Britain and China, and the removal of the many barriers that have hitherto obstructed our progress?

"The prospects now opening, encourage us in the highest degree to persevere in the same course which has already proved to be so successful. Peace has been established with China, and upon terms that promise enlarged facilities for the prosecution of the labors of the medical missionary, as well as of others interested in the temporal and spiritual welfare of this large portion of their fellow-men. The efforts of this Society need no longer be confined to a corner of the empire, nor its hospitals be limited to one spot, where the jealousy of a weak and despotic government has surrounded us with a system of restriction and surveillance, that has rendered intercourse with the people limited and uncertain; where the inhabitants have been taught, to look upon all foreigners as unworthy to enjoy the ordinary liberty of men; and the rulers to consider it necessary that peculiar laws should be made to restrain them from free intercourse with the people of the celestial empire, who would otherwise, in their opinion, be corrupted and contaminated by the wicked dispositions and evil habits of the barbarians from the west.

"The feelings of prejudice and dislike, which this conduct on the part of their rulers has generated in the minds of the people, have been partly overcome by the labors of the medical officers of the Society, and we may confidently hope, that ere long, by the blessing of God, they will disappear before the healing truths of Christianity, and the disinterested labors of its propagators. Access is now given to five of the principal seaports of the empire,—Canton, Amoy, Fuchau, Ningpo and Shánghái; and in these we have the best grounds for believing that a free intercourse with the people will be available; and it is with the liveliest gratitude to the Almighty, that we are enabled to state, that the Medical Missionary Society is in some measure prepared to take advantage of these new openings. Through the exertions of Morrison and other missionaries, who have been, during past years, zealously laboring to prepare the way for the introduction of the gospel, among the benighted millions of this empire, many of the difficulties in the way of acquiring the language have been overcome, a knowledge of the institutions of the country has been acquired, some insight into the mode of thinking and the prejudices of the people has been gained, and the paths made more easy to those who are to follow."

Dr. Parker returned to China, in October, 1842, and soon after proceeded to Canton and reöpened the hospital there. It should be mentioned to the credit of the senior hong-merchant Howqua that the use of the building was given to Dr. Parker free of rent, and was moreover put in repair by its landlord. As soon as his duties allowed him the leisure, Dr. Parker drew up the succinct account of his proceedings abroad in behalf of the Society, now published, and which we quote entire.

“In now communicating to the Medical Missionary Society in China some account of the efforts made by me in its behalf, and of their results, during my recent visit to America, England, and France, the first thing that impresses itself upon my mind is, the delightful recollection of the union and harmony that characterized those with whom the Society originated, and to whose disinterested benevolence, rising superior to private interests and national predilections, the Society owes, under the divine blessing, its success and prosperity. The bonds of that union and harmony will ever, it is my fond hope, be drawn more and more closely together. Let this motto—“Union is Strength”—be inscribed upon our standards: and let us ever continue to join together, heart and hand, upon the common vantage ground of a pure and Christian philanthropy.

“It having been with the express sanction and desire of the Society, that in embarking for my native land, I undertook to advocate the Society’s cause there and in England, it seems my simple duty now to spread before them the result of my endeavors as their agent, both those that have been obtained, and those which are yet prospective. The pleasure of doing this I had anticipated with delight; and it was my hope, on my return, that I might have had an early opportunity of meeting the Society and of making this communication in person. The circumstances which have, however, prevented my so doing, and which have also delayed me in the preparation of the report I now present, it is not necessary here to allude to. Suffice it to say, that it is with satisfaction I avail myself of the Chinese new-year’s vacation, and the consequent partial suspension of practice at the hospital, to lay before the Society this brief narrative of my proceedings.

“By public addresses, and by means of the press both in England and America, the operations of the Society, and their peculiar adaptedness to the Chinese, as well as the scriptural authority for uniting the work of healing with that of teaching the gospel among

a heathen people, have been repeatedly set forth. It has been, at such times, an especial aim to exhibit these claims as addressed to all, irrespective of sectarian or national feelings,—to commend them, also, more particularly, to those of the medical profession.

“It was at WASHINGTON (D. C.), that the first public meeting of medical men for the specific object was held, in the Medical College of that capital, during the month of March, 1841. This meeting was fully attended by the faculty of that city; the details of the Society’s operations listened to with lively interest; and a series of resolutions unanimously passed, approving the principles and objects of the Society, and commending them to the support of the Christian and benevolent public in America, as well as bespeaking for it the attention of the Faculty in England, whither I was then about to proceed. With the exception of a few private donations made, nothing was done here in a pecuniary point of view. It was the opinion and feeling of intelligent and influential men, that, while Washington is so greatly dissimilar to the affluent commercial cities, as respects the means of liberally sustaining the great causes of benevolence, it would yet, they had no doubt, contribute something liberal, *from year to year*, should suitable agents be employed (as is the practice there in similar cases), to wait upon the citizens and strangers, and receive their contributions. Though the measure was not at the time tested, its success may be relied upon with confidence, especially now that it has the support of the augmented arguments furnished by the so happy conclusion of peace with China.

“While in Washington, an opportunity was afforded me, one Sabbath, of preaching in that capital, before the Congress of the United States, of exhibiting to that assembly the moral condition, as well as the prospects of China generally, and those of this Society incidentally. The same was also done frequently, before many congregations, both in that city, and in various parts of the United States. And it may here be suitably mentioned, that at the Theological Seminaries of Alexandria, Princeton, Andover, and Bangor; and at the Medical Colleges in Baltimore and New Haven, the cause of China and the interests of this Society were specifically advanced; as also in the cities and towns of Philadelphia, New York, New Haven, Boston, New Bedford, Northampton, Amherst, Hallowell, and Augusta, and at Bowdoin College in Brunswick. Several of these places were visited before my passage over to England. In New York, a meeting of the Faculty was held similar to that at Washing-

ton, and the object of the Society "cordially recommended." In Boston, a committee was appointed, (consisting of Drs. Jackson, Warren, Shattuck, Hooper, and Bowditch,) "to consult with any persons who may take an interest in the subject of the medical establishments in China, and to take such measures as may seem to them expedient to obtain the aid required." As, however, the result of these measures did not fully appear, till after my return from England, I will defer till that period noticing more particularly the liberal spirit with which these and other cities responded to the call made upon them.

"It was immediately after the meetings held in New York and Boston, on the 17th April, 1841, that I embarked for England, in prosecution of the objects of the Society. Though a full account of my proceedings while in England has been already published there, under the form of a letter from me to the address of Dr. Abercrombie of Edinburgh, and accompanied by some "Statements respecting hospitals in China," yet it will be proper briefly to recapitulate what was done there, that the Society may have at once a complete narrative of my proceedings in its behalf, from the time I left China in July 1840, to my return in October 1842.

"In London, about six weeks were spent; and here the "Statements respecting hospitals in China" were first published. The object of this pamphlet was, to give a succinct account of foreign gratuitous medical practice in China, and of the circumstances under which the Society had originated, the success that had attended it, and the claims it presents for future support. The distress then prevailing in many parts of England, and the political excitement attendant upon a change of ministry, joined to the war with China, and the reflex influence of this upon the commercial and business portions of the country, were circumstances inauspicious to the immediate success of the agency as it respects the advancement of *pecuniary* aid. But on the one as on the other side of the Atlantic, the views and objects of the Society are warmly responded to by multitudes; and cordial assistance may be with good assurance looked for, as often as it shall be actually needed.

"Systematic efforts had already been made by benevolent ladies in London in behalf of this cause, and remittances of medicines and money had several times been made by them, through the London Missionary Society, to Drs. Lockhart and Hobson. They had also addressed circulars upon the subject to benevolent ladies in other parts of England. These listened with great interest to the facts and

details of the Society's operations: and we may rely upon the character and motives of these devoted coadjutors, for constant, though limited aid, from year to year. A sum of £20 was received from them, by the hand of Miss Kirkpatrick. It is here a proper place to observe, that the *religious* objects of the Society being chiefly kept in view by these and other ladies' associations, they have usually a preference for committing their subscriptions to the hands of those medical agents of the Society, with whose character they have had previous personal acquaintance. Sums have, under this feeling, been sent at different times, directly to medical officers of the Society, and made use of by them, being simply passed in their accounts to the Society's credit, and not paid over to its treasurer. I shall have to allude to a payment of this kind into my own hands hereafter.

“The interest already existing in the English metropolis on behalf of the objects of the Medical Missionary Society in China was not confined to these benevolent ladies. Sir Henry Halford, bart., had, three years before, spontaneously stepped forward to advocate the Society's cause, and by him the subject was brought to the notice not only of many distinguished members of the Faculty, but also of several persons holding the highest places in dignity and influence; to some of whom I had opportunities afforded me, of personally recommending the claims of the Society. Their royal highnesses, the duke of Sussex and the princess Sophia, were pleased to manifest much interest in the subject. So also did his grace the archbishop of Canterbury, the duke of Wellington, the marquis of Lansdown, sir Robert Peel, the bishops of Durham and London, lord Bexley, sir George Staunton, and others. It was indeed my special aim, during great part of my visit in London, to secure, in the first instance the interest and patronage of that class, which may readily be induced to lead in a good cause, but will hardly be willing to follow. An objection, however, exists, in the separation of the established church of England from those not included within its pale, which it was found difficult to obviate. And indeed the bishop of London very frankly, yet with much courtesy, remarked, that “much as he approved of the object, and the means used to attain it, he could not in any way cooperate in such labors with those who dissent from the established church.” But while, from this cause, it was made apparent, that no direct aid or encouragement is to be looked for from these quarters, it is at the same time not less certain, that many individuals are to be found in those circles, whose influence will be of much value to the

cause. And if the result should be to secure the attention of the established church to independent and efficient efforts in the same cause, so that in any way those blessings may be conferred on the Chinese which it is the object of this Society to bestow, neither the Society nor its agent, will have anything to regret in the varied methods adopted, to present the cause in its true light before the higher classes of the great metropolis. And, after every discouragement, there still remains abundant assurance, that there are enough of noble and liberal minds, superior to all the shackles of sect, party, or nation to form there an association worthy of London and its high character, worthy too of the great cause of humanity and generosity to a nation such as is China—so great and estimable in many points, and now, it is hoped, for ever allied, in the bonds of peace and goodwill, to the nations of Christendom, and especially to those of our common Saxon blood and lineage.

“Turning from those whose less open views hindered connection with the Society, no little encouragement was met with from those associated with the general religious and benevolent institutions of London, from the medical faculty, and (last, but nowise least) from Dr. Colledge, president of the Society, and others with whom we have been formerly associated in China.—After the “*Statements respecting Hospitals in China*” had been extensively circulated among all classes in London, a meeting was convened in Exeter Hall buildings, in behalf of the Medical Missionary Society. This was intended as preparatory to a yet more general meeting, which it was designed subsequently to call, when the circumstances of the country should be more favorable. Meanwhile, however, a number of members of a Society, denominated “*the Medical Philanthropic Society for the support of Medical Missions in China and the East,*” (which had been organized, and had received some contributions, and a number of whose members were present also at the meeting in Exeter Hall), met together, and passed a resolution in the following terms:—“*That this meeting, having heard of the proceedings of the Medical Philanthropic Society for China and the East; and the Report with the proceedings and resolutions passed at a meeting at Exeter Hall on the 15th instant, to promote the same objects of supporting the Medical Missionary Society, and their hospitals in China,—propose the union of the two provisional committees.*”

“*The London Missionary Society, whose directors I had an opportunity of addressing upon the subject, will continue to give their support to this Society.—The amount of donations contributed to it,*

during my stay in London; will appear in the account rendered with this report of my proceedings.

“Cambridge and Birmingham were visited by me on my journey, by way of Liverpool and Glasgow, to Edinburgh. At Cambridge, I found that the subject of medical missions in general had been, just previously, brought before the public, by a Christian Jew, about to proceed to Palestine in the capacity of a medical missionary. At Birmingham, the subject was brought forward by me, so far as could appropriately be done in the pulpit services of the Sabbath: and the cause was here warmly commended, but did not receive any immediate support, the establishment of a college in that city being then the engrossing object of attention.

“Nowhere more than in Edinburgh was a sincere interest in this cause manifested, nowhere were the claims of the Society more warmly responded to. A public meeting was held there, attended by the chief citizens of the place, and an efficient committee appointed to carry out the designs of the meeting. And since leaving it, intelligence has been received of the organization of a Society auxiliary to that in China, by which a circular has been issued and widely circulated, appealing to the Christians of Scotland and England in behalf of our object.* A meeting also of ladies was held in Edinburgh, and a cordial interest displayed, in the *religious* bearings, especially of our efforts, upon the Chinese. From the distinguished character of many who have taken up the cause, and from the enlightened and systematic mode in which they have entered upon the work, the Society may rely with confidence upon them for efficient and steady support. But from an unwillingness to protract this report, it would be agreeable to mention individual exertions in pleading the cause.

“At Glasgow, my time was much more limited than at Edinburgh. But, from the interest expressed in the subject, at the public meeting which was there held, and from its known character for liberality in a good cause, we may be assured that Glasgow will not be outdone by any other city. Judging, however, from the tone of the last communications received from thence, she will probably await a fresh appeal from China,—when especially under the new prospects that open to her merchants, under the improved relations between Great Britain and China, she will step forward with all her wonted liberality.

“In Liverpool, where my last efforts were made before returning

* See Chinese Repository, vol. XI, p. 336.

to America, I found a people already familiar with the proceedings of the Society; and, from the circumstance of Dr. Lockhart having abandoned bright prospects among them, to become one of the Society's active agents, prepared warily to hear more upon the subject. For the *details* of measures pursued, here as elsewhere, reference must be made to the minutes of the meetings, and the "Statement" already published in England. Besides a full meeting convened specifically for *medical* men, a general one of gentlemen and ladies was also held; and a committee was appointed, of which it was subsequently remarked, that a more respectable and influential body comprising the same number, and embracing such different professions and religious denominations, could scarcely be selected in Liverpool. A member of this committee wrote to me, previously to my return to China, saying that, after deliberation on the subject it was "deemed best to delay taking any steps, till, at all events, a partial opening of the China trade should be heard of. That then, (he felt confident,) many would be prepared to enter into our views, and then would be the time to call a public meeting, and appeal to the feelings and the purses of the Liverpool merchants."—Kind invitations were received to visit other parts of England, and also Ireland, to spread before the public the claims of the Society, and assurances were given of ready coöperation; but the early period for returning to America prevented their acceptance.

"At Paris, a brief visit was paid, during the interval of my absence in Europe. While the brevity of that visit did not admit of adopting any special efforts in behalf of the Society, an opportunity was, however, afforded, on a Sabbath, of making a public statement of its object, success, and claims. In private intercourse it was also brought to the knowledge of those whose acquaintance I had the pleasure of making.

"In Germany, the cause of the Society was brought forward, by several distinguished gentlemen from thence, with whom I was so happy as to become acquainted during my stay in London. They had already taken measures to disseminate in their 'Father-land' information upon the subject, and to enlist the prayers and support of the benevolent on its behalf; and should the Society make a direct appeal to the benevolent in Germany, I have no doubt but that it will be cordially responded to.

"Arriving at Boston, upon my return to America, I had the high satisfaction to learn, that the appeals and personal exertions of the committee, that had previously been appointed, had been most suc-

cessful; and that the liberal sum of more than \$5000 had been contributed to the cause, as the commencement of a fund for the permanent support of the Society.

“At Philadelphia, I spent the chief part of the winter of 1841, laboring much to enlist that city in the good cause; and, although the unprecedented crisis in its pecuniary interests has necessarily delayed a little the results of those efforts,—yet, if any reliance is to be placed in pledges of honorable and distinguished men, Philadelphia is one of the opulent and benevolent cities of America from which permanent and liberal support may be relied upon by the Medical Missionary Society in China. An auxiliary Society has been carefully organized there, embracing the most distinguished men in the medical profession, as well as in the profession of law, men of the mercantile community, and clergymen of liberal Christians of different denominations. As illustrating the ground of this confidence (as well as showing the peculiar state of the currency at the time), a few remarks may be quoted. Said one, estimated to be worth two or three millions of dollars, “one hundred dollars is all the available money, I have now at command. I dare not receive my dues in the present state of the banks, for in a few hours the money I receive may be no more than so much paper. What I can do even for the money requisite for my daily expenses I know not, unless I can pass my own notes in the market.” Said another gentleman, distinguished for his wealth and benevolence, “when the times are better, it is my intention to patronize your Society. I am a man of property, but it is now unavailable. I regret that your application should have come at a moment so unpropitious; but I approve the object and design to aid it.”—Another gentleman, who gave his fifty dollars, remarked, that had the cause been brought before them in 1836, funds might have been obtained in Philadelphia to any amount that might have been required. And to show that all these were not mere words of form, it may be added, that the first draft for \$50 given for the Society was on a bank which failed within twelve hours afterwards, though the sum was subsequently made up by the donor.

“At one of the public meetings in Philadelphia, a large number of the medical students of the University of Pennsylvania, and of other medical colleges, were present, several of whom were desirous of becoming medical missionaries to China. I regret not having a copy of the constitution of the “China Medical Missionary Society of Philadelphia,” auxiliary to this,—as it would exhibit to the So-

ciety here the mature plans for permanent interest and support there adopted. It provides for annual meetings, when public addresses are to be made on behalf of the cause; and while it will aid this Society by pecuniary support of its hospitals, and in educating Chinese youth of talent, in the healing art, in furnishing periodicals, and keeping this Society informed of the progress of the medical and surgical sciences, the improvements in instruments and surgical apparatus, &c.,— it will expect in return such contributions to materia medica, paintings of remarkable diseases, and specimens of morbid anatomy, as it may be practicable for this Society to furnish.

“A ladies’ association, denominated the Ladies’ Chinese Association of Philadelphia, was also organized; and, at the very crisis of the hard times, between 300 and 400 dollars were raised as its first *annual* subscription. As in England, it was the importance of the plan of this Society, as calculated to introduce the blessings of the gospel into China, that most powerfully influenced these truly devoted Christian ladies. For sure I am, that nothing but the higher considerations of a pious mind would have induced them to persevere with such earnestness against so many obstacles as they had to overcome.

“The coöperation of the editors of the various secular and religious papers and periodicals, in making known and advocating our objects and their merits, deserve the thanks of the Society.

“New York was twice visited by me on the Society’s behalf, during the winter that I stayed in Philadelphia; and the exertions there made were crowned with like success. Repeated opportunities were enjoyed of meeting the medical faculty of that city, who most cordially coöperated in advancing the cause. On two occasions public meetings were held for this specific object. The first, at the Stuyvesant Institute, was numerously attended by the medical students of the different colleges, by merchants, and by many other distinguished citizens. On this occasion, paintings of the more remarkable surgical cases were exhibited; at the close of the meeting, a provisional committee was appointed, to take measures for the organization of a Society.—The second was a general meeting of ladies and gentlemen, held at the Broadway Tabernacle; and a society was then formed, similar to the gentlemen’s Society of Philadelphia, with like constitution—each providing a well-selected committee to solicit subscriptions. The officers and members of this Society, first in their respective professions and callings, and influential men in their respective Christian denominations, afford a sufficient guaranty to the Society in China, that it will not look to New York in

vain for coöperation in prosecuting its vast aims. The most favorable moment for making its first application for funds had not arrived, as it was believed, at the time of my embarkation. Officers of the Society, well qualified to express an opinion upon the subject, assured me, that about \$2000 annually might be expected from New York. Encouragement was also given, that the ladies of New York would vie with those of Philadelphia, and also those in England, who have enlisted in the cause.

“ My report would be incomplete, should I neglect to add, that Baltimore, New Haven, Northampton, and New Bedford, which were visited in behalf of this cause, as well as numerous other cities and towns, of greater or less importance, which it was impracticable for me to visit, especially Albany, Utica, Buffalo, and Rochester, in the north,—Richmond, Charleston, and Savannah, in the south, will not be found backward to come to our aid, as the Society in China progresses, and Providence prepares the way for the expanding of its plans and designs, in giving to the millions of China, hospitals, retreats for the leper, and asylums for the insane.

“ It may have been remarked in going through the details of the above report, that applications for pecuniary aid were of a twofold nature,—for annual contributions to support statedly the operations and hospitals of the Society,—and for contributions to a permanent fund, calculated to render the Society in a measure independent of the changes and chances of time. By most, the form of stated periodical contribution was preferred; but at Boston, it will have been seen, upwards of \$5000 were contributed to a permanent fund. About \$1000 in all were contributed elsewhere as occasional, or regular, subscriptions. It seems to my mind desirable that these two forms of maintenance should coëxist; that, while the Society should not be entirely subject to the chances of having, at any moment, to draw in its operations within a narrower sphere, it should yet rest mainly upon the stated aid of those who may appreciate the value of what it does, having full confidence in their benevolent and philanthropic support, so long as the double aim of the Society—the benefit of man, and the glory of God—shall be rightly kept in view.

“ The lists of contributions, and of the committees appointed at various places in aid of the Society, are subjoined to this report. It is a subject of regret that they cannot be given corrected and completed to the latest date.

“ I now come to a subject of paramount importance—one which

commended itself warmly to the friends of this cause both in England and America,—the education in the healing art of Chinese youth of talent and promising character. In the first address on behalf of the Medical Missionary Society in China, in 1838, the following language was used:—‘Another advantage will be, the education of Chinese youth in those branches which belong to medicine. . . . Young men thus instructed will gradually be dispersed over the empire, traveling for pleasure, honor, or reward; and will dispense the benefits of a systematic acquaintance with the subject, whither they go. The success of their measures will render them respectable, and of course will redound to the credit of those also from whom they learned the art. Their patients will not only hear, but feel, that the people from the west are good men. The effect of such influences will be silent, but powerful; for there is something irresistibly impressive in benevolent action, especially when it appears exempt from the imputation of interested motives.’

“When in London, this subject was brought prominently forward, by a member of the Royal College of Surgeons, Mr. Chas. Aston Key, and it was in accordance with his suggestion, that it was afterwards brought to the notice of that honorable and wealthy body. The favorable reception this proposition received from them will be seen by the following letter and extracts received after my return to America.

“Royal College of Surgeons in London, 8th Sep., 1841.

“Sir,—Your letter to Mr. Vincent, the late president, of the 21st of June last, inclosing, and recommending to favorable consideration, a letter from the Rev. Dr. Parker, requesting the co-operation of this College, in sustaining the hospitals already established in China, and in founding others, and, in any way consistent with the designs of this College, aiding in the education of a number of Chinese of talent in the healing art, has been laid before the council.

“And I am directed by the president, Mr. Guthrie, to acquaint you, that the council is desirous of forwarding, in any feasible manner, the object of Dr. Parker’s application, and will be ready to communicate with the secretary of state upon the subject, if deemed expedient. At the same time I have to state the conviction of the president, that gratuitous surgical education may be guarantied to six or more Chinese youths, in some of the public hospitals of this metropolis, if any arrangement could be made for their care and support therein.

“I have the honor to be, sir, your most obedient servant,

(Signed)

“EDWARD BALFOUR, *Secretary.*

“Sir Geo. Thos. Staunton, bart. &c., &c., &c.’

“Sir George Staunton, in a letter accompanying the above, writes, ‘Should you feel disposed to follow up the expression of the goodwill of the College, by any specific proposal, I am sure a direct communication from yourself to the secretary would receive immediate attention.’

“Nowhere was the subject entertained with more interest than in New York, the result of which will appear from the following ‘extract from the minutes of a meeting of the managers of the Chinese Medical Missionary Society of New York, 20th May, 1842.’

“‘On motion, *Resolved*,—That the managers pledge themselves to educate in this city, for the medical profession, three Chinese youths, if the Society in China shall deem it expedient to send them for that purpose. (Signed.) ‘ALFRED C. POST, *rec. sec.*’

“Several donations for this specific object, contained in the report of moneys received, will also illustrate the practical interest felt in the education of Chinese youths, by individuals.

“It was in accordance with my wishes, that the above resolution of the New York Society was expressed with deference to the decision of the Society in China. For the subject of sending Chinese abroad to be educated is not devoid of objections in my own mind: and it was on this account, that I was desirous of early bringing the subject before the Society on my return, in order to elicit light upon the question. That the object of training up a band of able and scientific physicians and surgeons—that may serve as leaven to diffuse itself through the whole empire—is a settled principle: but the best mode of attaining this desirable object admits discussion. Had we a well-endowed college for the purpose in China, there would be no doubt, as to the best mode to be pursued: for then to this, young men, previously educated by the Morrison Education Society, could be transferred;—as, in the west, men having first gained a liberal education, then resort to the institutions by which they can be qualified for their respective professions of medicine, law, and theology; and that after such a course, individuals of distinguished talent and enterprize, independent too in their pecuniary resources, should subsequently spend a year or two in the hospitals of America, England, or France, as is also the practice in the west. So educated and prepared, they would return to take the lead among those of their own country, whether it should be in practice, or in lecturing in the institution established. But, in the absence of such advantages, it becomes a fair question, whether, in the interim, if candi-

dates of proper qualifications can be found, persons, already having made good advances in their own language and literature, should not be encouraged to seek abroad the advantages which for years cannot be offered them at home. It is to be borne in mind, that a considerable time may elapse (should all else be speedily attainable for giving instruction here), before the Chinese prejudices will so far yield to the light of science, as to admit of autopsies and anatomical dissections, which are so essential to the training of any to become enlightened and skillful practitioners in medicine and surgery. An advantage that has been suggested, too, in the sending of Chinese youths to the west for education, is, the interest such youths—in their native costume, and able to converse intelligently of their own country, its history, its literature, its manners, and its government—would have the power to awaken abroad. Most successful would they doubtless be in bringing China before the minds and understanding of those to whom it has hitherto been so much a *terra incognita*.’

“ I will notice some of the objections to such a measure, that seem to deserve consideration. First, the detriment the young men would suffer in their own language, by suspending it in a great measure during the years of their absence. But this would in a great degree be obviated, by selecting those already advanced in their own language and literature, and by sending several together, so that they would be able to preserve the knowledge already attained, and even to make some advances there.—A second, and very serious objection is, the temptations to which young men in our large cities would be exposed, especially as they are destitute of the restraints of moral and religious principles; and their liability to be injured by an injudicious degree of flattery and attention, which, from being objects of curiosity they might receive; and these evils enhanced, by the suddenness of the transition from the customs of the imperfect Asiatic form of civilization, to the more refined manners, the freer and more familiar intercourse of different classes and sexes, in the Christian and intelligent society of the west. These circumstances, however, would be in some degree met, as they would impose so much the greater responsibilities upon those who should become the guardians and instructors of those thus sent abroad. It would indeed be requisite to keep the most vigilant watch over them, they should never be absent from a watchful and kindly considerate eye—nay, they should even be denied a degree of liberty which to others might safely be allowed

“The practical question that arises is this—can security be afforded that such watchful care will indeed be taken of them, should they be sent? From my acquaintance with the gentlemen in New York, who are willing to assume this responsibility, and from the character of the society which their connection with these gentlemen would permit them to enjoy (so far as it shall be desirable for them to mingle with society), I am induced to give to this question an affirmative answer. That these young men would receive the most paternal care, and that their moral and religious education would be most assiduously attended to, by those who are willing to assume the responsible charge of them, I am fully persuaded.

“To pass by in silence this important subject would be to disregard the indications of Providence; as manifested in the interest already expressed with regard to it. All that remains to insure the coöperation of the Royal College of Surgeons in this matter is, to bring before them the specific proposition, to give a surgical education to six Chinese youths selected by this Society. And that there will be found in the city of London benevolent and judicious persons to assume the responsibility of their care, to provide for their board and lodging, and to superintend (while they are enjoying such advantages for medical instructions) their moral and religious education also,—that persons of this character will be found, who will be too happy to render so important a service to the cause of Christian missions in China, as to stand *in loco parentis* to these idolatrous youths—so brought in Providence to the bosom of their families, to be converted to Christ, and qualified to return and disseminate the blessings of his gospel, and of science to the millions of their fellow-countrymen,—I am sufficiently credulous firmly to believe.—It is a subject I cannot contemplate, in all its magnitude and disinterestedness, with ordinary emotions.

“Should the Society decide, that it is inexpedient to make the experiment of sending youths out of the country, then the importance of directing its attention to the establishment of a medical school in China, where a more systematic and thorough system of medical education may be afforded than is by any possibility to be given amid the multiplied labors of crowded hospitals,—I shall feel it my duty, at an early day, to bring before it.

“The only remaining topic wherewith I shall trespass upon the notice of the Society, relates to the prospect of reinforcements of medical missionaries from different societies and countries. Numerous have been the instances in which young men applied to me

upon the subject. In a large number of instances, however, it was with an erroneous impression as to the character of the men the Society requires—a character joining to the qualifications of the devoted missionary, the requisite skill and knowledge for medical and surgical practice. Some expressed their motives as being a desire of a field of extensive observation and research in their profession; others desired to be employed for four or five years, and then to return to practice at home; but the number of those willing to enlist for life was more limited. Yet it is my happiness to inform the Society, that those of this class, who are to be found in both countries, are not, were they but drawn forth, few or feeble. As regards an *immediate* demand, the uncertainty of the precise time when our operations might be resumed rendered me cautious of endeavoring to enlist medical gentlemen at once. Two young men of much promise were, however, personally ready to have embarked with me; and when the intelligence shall be received of the peace now concluded, it may be confidently expected that several more will be ready to offer their services, through some of the missionary societies of our native lands.”

That all the interest, which was excited in behalf of China in Great Britain and America, as exhibited in this report, will die away we cannot believe. The cause which has thus been brought before the Christian public of those countries, is a form of Christian benevolence which addresses itself peculiarly to a new class of supporters; and from the manner in which medical men there have already interested themselves in it, as exhibited in Dr. Parker's Statements respecting Hospitals in China, every encouragement may safely be drawn that they will do so permanently.

The author of the third pamphlet on the list at the head of this article has recently arrived in China, to carry out in practice those 'claims' which he has here shown to be so worthy of development—the best commentary, we may add, upon their cogency he could give. Dr. Macgowan's address was delivered before the Temperance Society of the College of Physicians and Surgeons in New York, a short time before his departure. His design was to bring the subject of medical missions before his audience,—and in doing this he briefly describes what has been done already in this line, the propriety of this form of benevolence, and concludes with brief notices of eminent Christian physicians. Speaking of the religious bearings of the practice of medicine in heathen lands, he remarks,

“The facilities afforded the physician for commending Christianity to the degraded and benighted heathen, are so great that it would seem his imperative duty,—if not going himself to the rescue,—to co-operate in every possible manner with those who have gone forth. There are none of us who are not indebted to that gospel, in the order and freedom it has established amongst us, and in the science it has cherished, and the arts it has aided to cultivate. The physician has access to communities and families in heathen lands as a missionary laborer, where the evangelist is not permitted to enter. He has it in his power at once, to give to the distrustful heathen palpable demonstration of the benevolence of his errand. This he can do with comparatively an imperfect knowledge of the sufferer’s language. The minister of the gospel, on the other hand, can do nothing of his appropriate work without the language. He is compelled to toil long, and amidst obloquy and reproach, before he can convince his hearers that he is actuated by disinterested motives, the existence of which class of feelings it is exceedingly difficult for the pagan to believe.

“‘A word in season, how good it is?’ And at no season is man more docile and teachable, than when suffering under bodily affliction; it is then, that a kind and earnest exhortation from the physician makes deep impressions, which frequently result in that moral change which, in sacred writ, is termed a ‘new creation.’ What an immense power for good can the physician in any land wield, and how fearful is the amount of responsibility it involves!

“The Divine Missionary himself blended with the heavenly wisdom of his doctrines the winning energy of his miracles: with his preaching, he united the healing of the sick, the restoring of sight to the blind, and the causing of the lame to walk. Our Savior knew what was in man, and that the healing of his bodily infirmities often served to soften his heart and make it accessible to the truth; he accordingly employed this as an ally to his ministrations and directed his followers to proceed on the same principle. Amongst the earliest of his laborers was Luke, ‘the beloved physician,’ who accompanied the great apostle of the Gentiles in his missionary travels. To this member of our profession belongs the distinguished honor of being the first historian of the Christian church. It is to be hoped that soon every Paul may have a Luke of his companion.”

It is this part of the plan, which we are glad to see from the report of the Society in China, is attracting more and more of its attention; and we conclude the present notice with the hope that when the resolution passed at its last annual meeting, to have an abstract of its object and success, prepared and published in the Chinese language, is carried into effect, that the Chinese themselves will in some degree interest themselves in the institutions formed for their benefit.

ART. III. *Brief biographical Notice of the late Mrs. Dean, wife of the Rev. William Dean.*—Communicated.

MRS. DEAN was born on the 29th of March, 1819, at Thetford in England. She was the daughter of E. H. Barker, esq., a distinguished scholar, and the editor and author of several literary works. Discovering in early life a love for books and a capacity for acquiring knowledge, the parents of Miss Barker afforded her every desirable opportunity for study, which she successfully improved.

Having prosecuted her studies, including several European languages, with great vigor and success, she commenced the study of the Chinese language at the age of seventeen, and the following year sailed for China under the patronage of the "Society for the Promotion of Female Education in the East."

In March, 1838, she was married at Macao to the Rev. William Dean, with whom she proceeded to Bangkok, Siam, where she soon commenced a Chinese school, in the instruction of which she diligently and successfully labored for five years. By the combined influence of teaching and study she had so far acquired the Chinese language as to speak and read it with readiness, and has left some proofs of her capacity at composition in that difficult tongue. Indeed, taking her acquirements as a whole she probably knew more of the Chinese language than any foreign lady living.

Her piety which discovered itself in childhood, was of an unostentatious but efficient character. Like an under current, though unseen, it evidently gave direction to the conduct of her life. She needed only to be convinced that any given course was agreeable to her Divine Master, and she adhered to it with scrupulous tenacity, and pursued her way with untiring perseverance. In her choice of friends, and selection of books, she discovered a strong partiality to what was decidedly spiritual, and those who know her best can testify to her love for retirement and communion with God. This she exemplified to be compatible with a cheerful and animated deportment in the domestic and social circle. She appeared most happy when most usefully employed, and benevolent effort appeared ever to administer to the health of body and mind; while she exhibited a practical exemplification of the saying, "diligent in business, fervent in spirit, serving the Lord."

The health of her husband failing at Bangkok, she sailed with

him for China in 1841, where they arrived in May 1842, at Macao—at which place was born the little daughter now left motherless at the age of ten months. In the latter end of October of 1842, she took up her residence at Hongkong, where up to the last week of her life she occupied a portion of her time in her favorite employments of teaching and studying the Chinese language. She looked forward with delight to the time when she hoped to be permanently located with her husband at a station northward, where she could be more entirely devoted to direct missionary work. But God sees not as man sees. On Tuesday morning, March 21st, she arose apparently in her usual health, and took her accustomed walk before breakfast. During the forenoon of the day she merely mentioned that she felt uncomfortably, but in course of the afternoon her husband found her so much indisposed as to warrant his calling her physician. During the night her fever was very high, and her disease continued its violence until Friday, when it assumed alarming features, and baffled the efforts of the most skillful medical treatment. There were now manifest indications that the disease had deranged the mental functions, which materially interfered with eliciting those marked expressions of faith and hope sometimes uttered by dying Christians in the immediate prospect of dissolution. And yet consciousness lingered sufficiently for her to listen with marked attention to prayer and religious conversation; and we know that having made her peace with her God while in youth and health, she was ready for the solemn summons. Her disease now raged with unabated violence, rendering abortive the assiduous attentions and skillful treatment of her physicians, and throughout Saturday, Sunday, and Monday, she lay balancing as it were, between life and death, lingering upon the confines of time and eternity until half past 4 o'clock on Wednesday morning, March 29th, when the silver cord was loosed, the golden bowl broken, and her spirit took its upward flight to that world—where death is swallowed up in victory and all tears are wiped away.

Thus on the 24th anniversary of her birthday, the subject of this notice left her surviving husband and infant daughter to feel the loss of an affectionate wife and a devoted mother; a circle of Christian friends to mourn the removal of an agreeable associate and valued helper in their missionary work, while she has entered upon a higher service above and commenced a life of immortality and unmingled enjoyment. By her life she has furnished a practical exposition of the meekness, the chastised cheerfulness, the patient perseverance

and pious devotion of the Christian; and by her sudden death she has admonished us to live habitually in readiness to leave this world and meet our Judge. She has left us the best of testimony in favor of early piety, a life of faith and prayer, and of the importance of the missionary enterprise.

In this cause she cheerfully devoted her all, and in the prosecution of her work she peacefully resigned her life. Though cradled in affluence, and nurtured under the influence of kindred friendship and refined society, influenced by an enlightened and consistent piety she broke away from the embrace of affectionate parents, a beloved sister and endeared associates, and dared the perils of the sea and the unseen dangers of a foreign land, the scoffs of the infidel and the superstition of the heathen, for the sake of promoting the welfare of her race, and the glory of her Savior. She now "rests from her labors, and her works follow her." One Chinese who had been her personal servant up to the time of her death followed her to the grave with marks of mourning, who by his prayers and life affords encouraging evidence that he is preparing to follow his departed mistress. During her labors among the heathen it was her privilege to see several Chinese put on Christ, and how far their conversion may be attributable to her influence will be best known in a future world. Few persons have during the same number of years enjoyed better opportunities for a free and friendly intercourse with the Chinese, and perhaps none have improved them more assiduously, or produced a more salutary impression.

The following extracts made by her from favorite authors will introduce us to the principles by which she was governed and the spirit she labored to cultivate. "Resolved to spend a portion of time thrice a day for meditation, prayer and reading the scriptures,—and to spend sometime on Saturday night in religious exercises for myself and relations and friends.

"To receive reproof or remarks on my conduct and performances with meekness, even though harsh and unreasonable.

"To endeavor in giving reproof not to offend but to profit.

"Never to enter into any dispute or into conversation about the character of any absent person, unless to answer some good end.

"When in company consider that perhaps some present may be lying under the wrath of God, should I not do something for such? Some who are sitting around me may be near eternity.

"Consider what views I once had of those missionaries who did not converse profitably.

“What if this be the last opportunity I shall ever have of doing good? Am I improving it? If the hour of my death should now come am I suitably employed?”

“In writing to my friends, inquire: 1st. Do I keep fully within actual facts or strong probabilities? 2d. Do I so write as will be apt to lead the public to expect more than can be realized? 3d. Do I write, in regard to style, terms and address becoming my age, talents, &c.? 4th. Do I write anything, which if made public would cause future self-reproach, or become an obstacle to my usefulness?”

“The true missionary goes to his work with simple and sublime faith, high elevation of aim and desire, a spirit of entire consecration to his work, not counting his life dear unto himself. As he advances in his work, he indeed finds it a career of labor and tribulation, *but this only seems to give to his motives and aims a superior purity and heavenliness.*”

The last extract is underscored, and seems to have been her daily watch-word. In another manuscript are found the following: “O may I never be tempted to delay repentance to my dying day, but remember that the Lord has said ‘they that seek me early *shall find me.*’” “May I remember that if I would die the death of the righteous, I must also live the *life* of the righteous. There is nothing in life of which I can be certain but *death*, and I know not when it may come—how necessary it is that I should make my whole life a course of preparation for death.” These expressions find their fulfillment in the pious character and unexpected termination of her own life. She has fought a good fight and finished her course, and has gone to receive the reward of the faithful.

ART. IV. *The Great Commission;—with notices of modern missions, Catholic and Protestant, in China.*

THE Rev. Dr. Harris in writing his Prize Essay, entitled “the Great Commission: or the Christian church constituted and charged to convey the gospel to the world,” has produced a work of great merit, much needed, and well calculated to do good. Earnestly do we recommend its perusal to all who desire to understand the full extent and force of their obligations as professing Christians. Philosophers

and men of all professions, and of all ranks and classes, interested in the Christian faith, can hardly fail to derive essential pleasure and benefit from the careful reading of this book. We give here a very brief recapitulation of the work, partly for its own intrinsic worth, and partly to draw the attention of our readers to Christian missions in China. The subject discussed in the *Great Commission* is the loftiest conceivable, and it is treated in a very agreeable manner. Cant and Methodism are not its characteristics. It deals in great things, and the author seems, as well he might, to have been burdened with the weight of his subject.

In the first Part, consisting of three chapters, his object has been to state and explain the Scripture theory of *Christian instrumentality*; to show, by a general examination of the word of God, that this theory is there prescribed and made imperative; and that the same divine authority predicts and promises its triumph in the conversion of the world. Then, in the first chapter he states the plan by which all the holy influences of the *past* should have been collected, multiplied, and combined; in the second, he enforces the obligation of the *present* to that entire consecration which the plan supposes; and in the third, shows that such consecration shall certainly issue in the *future* and universal erection of the kingdom of Christ.

In the second Part, he exhibits the *benefits* arising from Christian missions, with a view of still further illustrating and enforcing their claims. This he has done in four chapters: the first of which contains an historical sketch of the diffusion of Christianity, and of the rise and progress of modern missions, with a statistical summary of their present state; the second enumerates the leading temporal and spiritual benefits accruing to the heathen from missionary operations: the third describes their reflex advantages; and the fourth shows that the history and effects of the missionary enterprise illustrate every view of the theory of Christian influence contained in the first part, thus supplying a powerful inducement to the increase of missionary zeal.

In the third Part, he exhibits the various sources of encouragement—historical, moral, ecclesiastical, and evangelical—which urge and animate Christians to advance in their missionary career.

In the fourth Part, he has endeavored to show that every objection to their course becomes, when rightly considered, an argument to redouble their efforts.

In the fifth Part, he ascertains the existence of a great defect—the want of that *entireness* of consecration indispensable to complete success, and points out the various requisites which such consecration includes and would infallibly supply.

In the sixth Part, he enforces the principal motives which should induce their entire devotedness to the great objects of the missionary enterprise.

Dr. Harris, in stating and explaining the Scripture theory of Christian instrumentality, first shows that *mutual dependance and influence* is one of the laws of the universe. In the literal dependence of every part of the material economy on every other part—everywhere so clearly seen—we behold an image of the reciprocal action and mutual relations of all animated being. “Here, each is connected with all—and the whole to God. Here, in the absence of sin, we behold the sublime spectacle of the infinitely blessed God surrounded by distinct orders of sentient, happy beings; so various as to reach from the archangel down to the insect, yet so closely related, as parts of a mighty whole, that no single member can be detached and made independent of the rest. * * * By creating at first, one common father of the human species, the Almighty designed that each individual should stand related to all the rest, and feel himself pledged to promote their happiness. By rendering us necessary to each other’s welfare, he sought to train us up to a humble imitation of his own goodness, to make every hand and heart a consecrated channel for his love to flow in, and thus to find our own happiness in the happiness of others.” Into this *all-related* system, a principle of evil obtained entrance. Satan has rebelled and drawn legions after him, tempted man to sin; and as the first sinner was the first man, ‘human nature was poisoned in its fountain.’ The social principle in all its forms, entered into the service of sin, and showed itself mightier for evil than for good. Thrones and temples, collecting the scattered elements of evil, concentrated, strengthened, and gave them back again to the world under the solemn names of law and religion. Yes, religion itself, or that at least which bore the name, lived only to aggravate the evil and keep it in constant and destructive circulation. Satan became *the god of this world*. Wherever he looked, the expanse was his own. Temptation in his hands had become a science, and sin was taught by rule. The world was for him one store-house of evil—an armory in which every object and event ranked as a weapon, and all were classed and kept ready for service.”

Having shown the utter impossibility of man's ever being able to remedy his depraved condition,—having shown that, by necessity of nature it became worse and worse from age to age during four thousand years, the writer then asks, *where is the remedy?* A plan, he finds, has been superinduced which proposes to turn all that had occurred to the highest account, as ample means of recovery. “Now shall the prince of this world be cast out;” and that principle of mutual dependence and influence, by which sin was dragging the world to perdition, is to be employed as a golden chain, by Immanuel, for drawing man to himself: “and I,” said the Savior, “if I be lifted up from the earth, will draw all men unto me;” all who experimentally “know the grace of our Lord Jesus Christ” will come to him. By the *cross* of Christ, through the agency of the Holy Spirit, “a good hope” will be secured to the awakened and penitent captive. Oh, how important a theatre has the earth become! Every eye in the universe is bent on it. Here is to be fought out the grand struggle of evil with good—of heaven with hell. Here the influence of the cross is to challenge and vanquish every other power.

Our author now comes to consider *the scripture theory of Christian instrumentality for the conversion of the world*. This he finds to be human influence, deriving its efficacy from heaven, employed in the service of the cross. Through the agency of the Holy Spirit, the doctrine of the cross becomes the antagonist principle, the counter influence, by which sin is to be vanquished and man restored. “The cross stands alone in the world. It does not find friends, it makes them. If it wants an agency, it has to create it. If the iron is to attract, it must itself be magnetized. And if the Savior propose to employ human instrumentality for drawing all men unto him, he has first to magnetize that agency at the cross, the great centre of moral attraction.”

Having shown that human influence, deriving its efficacy from heaven, is the specific instrumentality by which the gospel is to propagate its transforming effects, Dr. Harris then says this plan of operation for the recovery of the world, begins with the individual convert—proceeds through him to the formation of a particular church—then leads to the formation of other churches and unites the whole in one body—the Holy Spirit preceding and pervading it to give it effect. Fortified in evil, as man may appear to be, “there are yet three sides, so to speak, on which he may be approached, by the spirit of truth with irresistible effect—his immortality, his guilt,

and his infinite danger. These are subjects relating to part and principles of his nature, which an abandoned world overlooks—it has little or nothing which it can appeal to them if it would—and yet they lie at the very foundation of his constitution, so that whoever shall succeed in making him sensible of his immortality, in alarming his conscience to the danger to which all that immortality is exposed by sin, and then in delivering him from the whole, will necessarily acquire a master influence over his whole nature for ever. Now the gospel does this.” It individualizes, and lays its awakening hand on his conscience—and that conscience (and the entire soul becomes conscience) is against him—accuser, witness, and judge. As if the judgment were set, he *feels* that he is lost, and seeks anxiously to know what he must do. “In the absence of all the objects he has been accustomed to confide in; in the clear and open space which their withdrawal has left around him, behold the cross! And the forms of terror, and ministers of justice which his sins had armed against him, blend and melt into a form of love dying for his rescue. The cross has received the lightnings of the impending cloud, and has painted upon it the bow of hope. To his anxious inquiry, “what he must do to be saved?” the cross echoes back, *be saved*, and every object around him joyfully repeats, *be saved*. That God *is* love! And the Cross is the stupendous expedient by which he harmonizes that love with the rectitude of his government! Then the sinner need not perish! This is the amazing means of his salvation.” In this way, by “precious blood,” the gospel has won its first convert. But he is not to live to himself. His language is, to every claimant but one, “I am not my own; I am Christ’s. He has put it out of my power to give him more than belongs to him, for he has purchased and challenges the whole through every moment of time; and it is out of my will to give him less, for if I know any grief it is that my all should so inadequately express my sense of obligation.”

The new convert, we are to suppose, becomes the means under God, of drawing others to Christ, and these, uniting, form a society, a church, which is not of this world, but possessing qualities and endowments eminently calculated to affect and benefit the world. No one of its members liveth to himself.

The making of a single convert was the first step in the theory of instrumentality; the combining of individuals into a society forms the second; and a union of these is the third. So essential a part of the theory is this, that the Savior more than once commanded, he

prayed for it, prayed for it at the foot of the cross; prayed for it as a means of the world's conversion; prayed "That they all may be one, * * * that the world may believe that thou hast sent me."

Now comes the last step—the crowning influence—that without which all the other parts of the theory is useless—the *effusion of the Holy Spirit upon the whole*. There is one body and one Spirit. The Spirit is the prime mover of *the body* of Christ which is the church. Only let the union of Christians be what it ought to be, and forthwith the Spirit will be seen impelling the entire body to one undivided effort for the conversion of the world. The effort will be crowned with complete success, by agencies such as the following. 1. Knowledge, the knowledge of the doctrines of the cross. 2. Speech, that "sets on fire the whole course of nature"—speech, the proclamation of good news, the glad tidings of salvation. 3. Relationship, whether natural or acquired—a cord for drawing others to Christ. 4. Property, that sways the heart of the world. 5. Self-denial, to provide the means of Christian instrumentality. 6. Compassion, that can "snatch the fire-brands from the flames." 7. Persevering activity that will not weary in well-doing. 8. Prayer, unceasing, impassioned entreaty for the Spirit to "convince the world of sin."

In the second chapter of Part first, the theory of Christian instrumentality is illustrated and enforced from the word of God. Prior to the flood this instrumentality was *domestic* and *patriarchal*; subsequently to the deluge it was *migratory*. By calling, and preaching the gospel to Abraham, and removing him from place to place, many people and nations enjoyed opportunities for learning the truth. The Mosaic dispensation was *national and stationary*, yet studiously adapted to bless the entire race—a type of what the church of Christ ought and is to be. But the lofty and benevolent character of the Christian church is most fully illustrated in *the life of its incarnate Founder*. In the life of Christ we have the type, the origin, and the glory of his church, which "is to be simply the expansion of his character," exhibiting love which passeth knowledge, giving himself for us, enduring the cross, and despising the shame. What the head was, such ought the members to be. This they can become only by *an agency from on high*—"the Comforter who should abide with them for ever," convincing the world of sin, conquering and triumphing by the "sword of the Spirit." Armed in this manner, the Captain of salvation commands his followers to "go into all the world, and preach the gospel to every creature." Looking to the cross of Christ, and arming himself likewise with the

same mind, the great apostle to the Gentiles advanced unmoved to the work, leading the van of the Christian army. Paul was the first Christian missionary. The first Catholic Christian church, that at Antioch, recognizing the Lord's command, became a missionary Society, and after fasting and prayer sent forth its agents to preach 'glad tidings.' The inspired epistles are so many letters of instructions, fitted to direct the missionaries of the cross. The agency of angels, too, forms part of the universal plan, for the restoration of the fallen race. Moreover, this divine economy not only unites all the diversified influences which it includes into one agency, it also combines all their accumulations, and seeks to devolve the whole entire on each successive generation in the church. The Bible has now discharged all the accumulated moral influences of the old economy into the new." The cross has received and transmitted the whole. Here in fact the temple of Jerusalem still stands. * * * All the great events and solemn transactions of the Old Testament may be regarded as having taken place in the Christian church. Here, in the ministry of the gospel, they do come and occur again. Here its miracles are still convincing; and its angelic messengers still appearing. Here Moses is still teaching self-renunciation, by wishing himself "blotted out from the book of life" for the good of others; and David leading the intercessions of the church for the salvation of the ends of the earth: and the prophet still "testifying of the sufferings of Christ and the glory that should follow."

In concluding this second chapter, our author, after having delineated the grand design of Divine mercy; shows it to be equally *practicable* and *obligatory*—and so obligatory and so practicable as to leave no other question on the lips of the individual Christian than "where is my post, and what shall I do?" and no other law for the church universal than that of *entire* consecration.

In the third chapter, the subject is still further illustrated and enforced from prophecy. The object of the first was to unfold the Scripture theory of Christian influence; prophecy points to the same comprehensive arrangement for the same exalted issue. The object of the second was to show that the whole tenor of Scripture command and example on the subject, and the entire constitution of the mediatorial economy, including all holy power in heaven and on earth, form but one loud practical call on Christians to unreserved consecration; while prophecy, the object of the third chapter, "is only the voice of that future which is included in the same economy, chiming in with the voice of the past and present, and calling louder

still for the same consecration." The first states the plan by which the holy influences of the past should have been collected, multiplied, and combined; the second exhibits and enforces the obligation of the present to that entire consecration which the plan supposes; and the third engages that such consecration shall certainly issue in the universal extension of Christ's kingdom. One passage of Scripture there is, "which," says Dr. Harris, "if we mistake not, virtually includes, and practically applies, the whole." It is the Divine postscript of the sacred volume: "And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." On this passage the author closes this, the first part of his work, with the following paragraph.

"How glorious the object which induces the Savior to address his church—the salvation of the world! How simple the method by which he proposes to accomplish it! How fearful his sacred jealousy that nothing should be said or done to impair its efficiency! How strong the certainty implied in that jealousy that his end will finally be gained! And how loud the summons of the whole, to every Christian, and every Christian church, to unite and call the world to *come!* If all the orders of the church triumphant were permitted audibly to address the world, but were restricted to a single word, that word would be *come!* If all the invitations of the gospel, travailing as they do with the burden of infinite compassion, could be condensed and uttered in a single word, that word would be *come!* But the church of the day is the only organ through which that word can be uttered; so that were all its duties, in reference to the world, to be expressed in a single term, it would be to utter the invitation *come!* And if, in uttering it, all its tongues were to become vocal, and each of its members could pour into it all the passionate and holy emotion the heart of man has ever known, it would only be approaching the emphasis with which the invitation should be uttered. As if the church of the present day, then, had to retrieve the silence of all the past, and as if it had only a word in which to retrieve that silence, and a moment in which to utter that word, let it call, beseech, adjure, the world to *come:* and the Spirit himself would speak in its tones with an infinite energy; and then, to the sublime announcement of Christ, '*behold, I come quickly,*' the church would be prepared to respond with joy, '*Amen, even so, come Lord Jesus.*'"

In part Second, the *benefits* of the missionary enterprise are re-

counted. The history of Christian missions is first briefly sketched, then their benefits are enumerated. These are temporal and religious, direct and reflexive. By means of Christian missions, islands have been discovered, wandering tribes localized and taught useful arts; languages have been reduced to written form, education promoted; laws and governments instituted; hostile conflicts prevented; the oppressed protected; and the enslaved liberated; &c., &c. Such are a few of the temporal advantages. The religious are the abolishment of idolatry with all its many evils, and the introduction and establishment of Christianity with all its innumerable blessings. The *reflexive* benefits of Christian missions afford a fine illustration of the remunerative influence of benevolence. Christian missions have rendered great service to literature and science, corrected and enlarged our views of the character and condition of man, vindicated the Christian character in the eyes of the heathen, improved and extended commerce; and, in a religious point of view, they have broken up the dull monotony of the Christian community at home, enlivened the piety and increased the happiness of Christians, led to the formation of useful institutions, taught us that the cause of religion at home and abroad is one, increased our liberality, awakened and cherished a spirit of prayer, produced noble specimens of Christian character, shown the practicability of the missionary enterprise, and impressed Christians with their responsibility to espouse it, disarmed infidelity of its principal weapons, increased the evidences of Christianity, deepened our confidence in the divinity of its character and the certainty of its triumphs, been the means of converting many nominal Christians both at home and abroad, and in many ways eminently promoting the glory of God and the good of man. In concluding this second Part, after recounting and illustrating the benefits of the enterprise, our author derives thence powerful motives to the increase of missionary work.

Part Third is occupied with a recital of the encouragements to prosecute the great enterprise. These are derived from the history of Christianity, from the political aspect of the world, from its moral state, from the present state of the Protestant churches, and from the word of God, and the whole viewed in connection with the two preceding parts. "As far as human agency is concerned in the eventual triumph of the gospel, he who despairs of that triumph, is doing all he can to prevent it; and he who confidently and consistently expects it, is materially contributing to promote it. * * * * Encouragements to missionary labor, and to anticipate the final suc-

cess of that labor, lie round us on every side. In collecting and presenting some of the more obvious among them to Christian attention, it may contribute to clearness, and sufficiently answer our present object, if we consider them in succession, as historical, political, moral, ecclesiastical, and evangelical." Having done this, our author marks their relation to the preceding parts, and their practical application. The foolishness of preaching "has carried the triumphs of the gospel far and wide. In the hands of poor fishermen it triumphed. Even where 'Satan's seat' is, it triumphed—triumphed over all the forms of irreligion." Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece, and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Missionaries of Christ came to Britain; and where now are Woden and all the Saxon gods; Hesus, and all the more ancient and sanguinary rites of the Druids? The idols which we now assail in the other lands have been long since routed, and the sword we wield routed them. The gods of India, [China, and Japan,] are the same, under different names, which Italy and Greece adored; the sword of the Lord chased them from the west, and shall it do less in the east? Remembering 'the years of the right hand of the Most High,' let us 'thank God and take courage.'" Having geographically described the various grounds of encouragement, the writer, in conclusion of part Third, appropriately quotes the language of inspiration, "be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation;" and then adds: "Islands of the sea, ye shall not wait in vain for his law. Africa, there is hope in thine end; the hand of all thy children shall soon be stretched out to God. All thy myriads, India, shall rejoice in a true incarnation, 'God manifest in the flesh.' And *China*, thy only walls shall be salvation, and her gates praise."

Part Fourth is occupied with "objections to the missionary enterprise," or rather, as Dr. Harris considers them, "*pleas and excuses* for neglecting it." The consideration of these formed a necessary part of the Prize Essay; but our limits forbid us, nor do we deem it worth our while, to follow him in his able and successful refutations of these objections. Erelong all objectors will blush for their pleas and their excuses.

In part Fifth, the *wants* of the Christian church, as a missionary society, are examined. The smallness of the Christian church is first noticed. "On calling upon the Christian church to muster for this review, is it not ominous at the outset that we know not who

will appear? In answer to the *name* of Christian, indeed, about two hundred millions present themselves. But the great majority of these Christianity disowns. She knows them not. Many of them are among the chosen of Satan. The heathen around them are the worse for their vicinity. They must be dismissed by millions to the ranks of the foe. And thus, like Gideon's army, the number is reduced by a single sweep to a comparatively few. And here goes the influence of numbers." And how ill conditioned and furnished are those few! Their chief wants and defects Dr. Harris describes eloquently and in detail. We would gladly follow him, but must content ourselves with one or two short quotations. "How much more frequently do we act from the lowest allowable, rather than from the highest possible views of Christian duty! How content are we with mere occasional glimpses of the loftier order of Christian motives; as if it were quite sufficient to satisfy us if we can thus assure ourselves now and then of their existence. How seldom do we stand and gaze on our enterprise in the only light in which it is viewed from heaven; as having been revolved from eternity in the mind of God; as asking the universe for a theatre; involving the endless well-being of a race of immortals; requiring the Prince of Life for a sacrifice; and all spiritual natures, even the infinite Spirit himself, as its only adequate agency; and the coming eternity for the full development of its issues. How little do we sympathize with God on that particular point on which, if on no other, the strongest bond of union might be supposed to exist—compassion for depraved, guilty, suffering souls. Who is there that makes the burden of a dying world his own? That goes about with 'great heaviness and continual sorrow of heart,' oppressed and borne down by the weight of his woes? Jesus wept over the guilt and obduracy of Jerusalem: who is there prepared to mingle their tears with his over the guilt and impending destruction of a thousand cities wholly given to idolatry? Enoch and Noah, Abraham and Moses, David and Jeremiah, and Paul, evinced the tenderness and depth of their compassion for men by tears, entreaties, and unappeasable anguish of soul: who is there now that can say, 'Rivers of waters run down mine eyes, because they keep not thy law?' Who now is heard exclaiming, 'Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?' Who now asseverates, 'I could wish myself accursed from Christ for my brethren?'"

The whole wide world is the field of the missionary enterprise, and there is in the churches a great want of information concerning almost every part of it. "Would the Almighty affect his prophet with the spiritual death of the Jewish nation? He called him *to look* on a valley of dry bones. Was the spirit of the apostle when at Athens, stirred within him? It was when he *saw* the city wholly given to idolatry. Did Jesus weep over Jerusalem? It was when he drew near and *betheld* the city. And if *we* would be duly impressed with the spiritual destitution of mankind, and with the consequent urgency of missionary claims, we must *look*, and *gaze*, and *dwell*, on the subject. By a well known law of our nature, our eye will soon affect our heart; and, by a gracious law of divine economy, that compassionate emotion will be turned into practical effort and missionary success." Most necessary it is, then, that we read the history and geography of the heathen nations, and study their maps, and make their conversion a standing topic of conversation, "till we have laid the state of the heathen world upon our naked hearts, and vividly pictured its miseries to the eye of our mind," and find ourselves doing all that is commanded us to do. Greater depth of personal piety, an increase of holy wisdom, a spirit of greater devotedness, greater pecuniary liberality, the agency of missionary laymen, &c., are wanted.

In the sixth (and last) Part of his essay, Dr. Harris enumerates *some of the motives* to enforce *the entire consecration of Christians* to the great objects of missionary enterprise. "Remembering how much may depend under God, on their right selection, and earnest inculcation, the writer cannot but humbly and earnestly implore the gracious aid of the Holy Spirit, that none of the precious and momentous interests involved, may suffer in his hands. As if all the heathen world were present as his clients, and he were pleading for them in the audience of the entire church assembled on their behalf, and within hearing of the reproaches of the myriads whom the church has suffered to go down unwarned to perdition, and in sight of the great tribunal and of Him who sits on it, he would faithfully, affectionately, solemnly, urge the duty of unreserved devotedness as the only hope, from the church, for the heathen world. Let Christians then devoutly consider the grounds on which we urge this and the reasons which bind them to comply; reasons so affecting and weighty that although the wisest and the holiest men have in all ages united to enforce them with tears and entreaties; and though some of these men of God appear to have been continued on earth

chiefly to enforce them, devoting their whole lives to the work, yet they never have, never can have, full justice done to them; reasons so vast, that in order to comprehend them, we must compute the worth of all the souls perishing in ignorance of Christ through the want of it, and of all the glory which through eternity would redound to God from their conversion; and reasons so deeply laid in the Divine purposes, that the great object of the advent itself—the salvation of the world—is suspended on their taking effect.”

Here we must take leave of Dr. Harris' book, but not without again most earnestly recommending its perusal to those who desire to be duly impressed with all their responsibility to do their duty both to God and man. The appearance of the Great Commission forms one of the most pleasing signs of the times, indicating that the standard of Christian action is rising and advancing. Believing, as we do, that the great events, which have recently transpired in Eastern Asia, are the precursors of still greater ones—all designed, in God's providence, to extend “the kingdom which is not of this world”—we deem it our pleasing duty to draw the attention of our readers to the state of Christian missions in China. For the present, however, we have space for only two short statements—one giving the numbers of the Roman Catholic, and the other a list of the Protestant missionaries to the Chinese: both must be received as incomplete and more or less erroneous; they will serve, we hope, to elicit something more complete and correct; and we shall feel much obliged to any and all persons who will furnish such for the Repository.

Roman Catholics in Central and Eastern Asia.

	<i>Bishop.</i>	<i>Coadjutors.</i>	<i>Priests.</i>	<i>Catholics.</i>
Tibet,	1	0	13	8000
Indo-China,	5	2	206	432,000
China,	10	4	144	320,000

These are in connection with the “Institution for the Propagation of the Faith;” besides which there are in China, we believe, missions connected with four other institutions or societies—one French, one Italian, one Portuguese, and one Spanish: among these five the whole empire is divided. Of these we shall be glad to give full details, historical and statistical so far as they can be procured.

Note. In the following table, A. B. C. F. M. stands for the American Board of Commissioners for Foreign Missions; A. B. B. F. M. stands for the American Baptist Board of Foreign Missions; A. E. B. F. M. for the American Episcopal Board of Foreign Missions.

A list of missionaries sent to the Chinese by Protestant Societies.

Names.	Entered.	Retired.	Died.	Society.	Station.
Robert Morrison, D. D.	1807		1834	Lon. Mis. Society.	Canton.
William Milne, D. D.	1813		1821	Lon. Mis. Society.	Malacca.
Rev. W. H. Medhurst,	1817			Lon. Mis. Society.	Batavia.
Rev. John Slater,	1817	1823		Lon. Mis. Society.	Batavia.
Rev. John Ince,	1818		1825	Lon. Mis. Society.	Penang.
Rev. Samuel Milton,	1818	1825		Lon. Mis. Society.	Singapore.
Rev. Robert Fleming,	1820	1823		Lon. Mis. Society.	Malacca.
Rev. James Humpreys,	1822	1830		Lon. Mis. Society.	Malacca.
Rev. David Collie,	1822		1828	Lon. Mis. Society.	Malacca.
Rev. Samuel Kidd,	1824	1832		Lon. Mis. Society.	Malacca.
Rev. John Smith,	1826	1829		Lon. Mis. Society.	Malacca.
Rev. Jacob Tomlin,	1826	1836		Lon. Mis. Society.	Singapore.
Rev. Samuel Dyer,	1827			Lon. Mis. Society.	Penang.
Rev. Charles Gutzlaff,	1827	1835		Neth. Mis. Soc.	China.
E. C. Bridgman, D. D.	1829			A. B. C. F. M.	Canton.
Rev. David Abeel,	1830			A. B. C. F. M.	China.
Rev. Herman Röttger,	1832			Rhenish Mis. Soc.	Rhio,
Rev. John Evans,	1833		1841	Lon. Mis. Society.	Malacca.
Rev. Ira Tracy,	1833	1841		A. B. C. F. M.	Singapore.
S. Wells Williams,	1833			A. B. C. F. M.	Macao.
Rev. Stephen Johnson,	1833			A. B. C. F. M.	Bangkok.
Rev. Samuel Munson,	1833		1834	A. B. C. F. M.	Indian Archi.
Rev. Peter Parker, M. D.	1834			A. B. C. F. M.	Canton.
Rev. William Dean,	1834			A. B. B. F. M.	Bangkok.
Rev. Edwin Stevens,	1835		1837	A. B. C. F. M.	Canton.
Rev. Henry Lockwood,	1835	1838		A. E. B. F. M.	Batavia.
Rev. F. R. Hanson,	1835	1837		A. E. B. F. M.	Batavia.
Rev. ——— Wurth,	1835			Rhenish Mis. Soc.	Malacca.
Rev. Evan Davies,	1835	1839		Lon. Mis. Society.	Penang.
Rev. Samuel Wolfe,	1835		1837	Lon. Mis. Society.	Singapore.
Rev. J. L. Shuck,	1836			A. B. B. F. M.	Macao.
Rev. Alanson Reed,	1836			A. B. B. F. M.	Bangkok.
Rev. I. J. Roberts,	1836			A. B. B. F. M.	Macao.
Rev. J. T. Dickinson,	1837	1840		A. B. C. F. M.	Singapore.
Rev. M. B. Hope, M. D.	1837	1838		A. B. C. F. M.	Singapore.
Stephen Tracy, M. D.	1837	1839		A. B. C. F. M.	Siam.
Rev. Elihu Doty,	1837			A. B. C. F. M.	Borneo.
Rev. Elbert Nevius,	1837			A. B. C. F. M.	Borneo.
Rev. W. J. Boone,	1837			A. E. B. F. M.	China.
Rev. ——— Baker,	1837			Rhenish Mis. Soc.	Malacca.
Rev. Alex. Stronach,	1837			Lon. Mis. Society.	Penang.
Rev. John Stronach,	1837			Lon. Mis. Society.	Singapore.
E. B. Squire,	1838	1840		Church Mis. Soc.	Singapore.
Rev. Dyer Ball, M. D.	1838			A. B. C. F. M.	China.
Rev. George W. Wood,	1838	1840		A. B. C. F. M.	Singapore.
William Lockhart,	1838			Lon. Mis. Society.	China.
Rev. Robert W. Orr,	1838	1841		Gen. Ass. Board.	Singapore.
Rev. John A. Mitchell,	1838		1838	Gen. Ass. Board.	Singapore.
Rev. Josiah T. Goddard,	1839			A. B. B. F. M.	Bangkok.
Rev. Nathan S. Benham,	1839		1840	A. B. C. F. M.	Bangkok.
Rev. Lyman B. Peet,	1839			A. B. C. F. M.	Bangkok.
William B. Diver, M. D.	1839	1841		A. B. C. F. M.	China.
James Legge, D. D.	1839			Lon. Mis. Society.	Malacca.
Rev. William C. Milne,	1839			Lon. Mis. Society.	China.
Benjamin Hobson, M. B.	1839			Lon. Mis. Society.	China.
Rev. Thos. L. McBryde,	1840			Gen. Ass. Board.	China.
James C. Hepburn, M. D.	1841			Gen. Ass. Board.	Singapore.
Rev. W. M. Lowrie,	1842			Gen. Ass. Board.	China.
Daniel J. Macgowan, M. D.	1843			A. B. B. F. M.	China.

ART. V. *Journal of Occurrences: appointment of Kíying as imperial commissioner; U. S. A. frigate Constellation; proclamation regarding smuggling; indemnity for losses.*

THE rumor of the appointment of Kíying to take Ilípú's place has been confirmed by the following imperial rescript, which was communicated to H. E. sir H. Pottinger by H. E. Kí Kung on the 23d inst.

"Let Kíying be made imperial commissioner, and let him proceed with all haste by post to Canton, to inquire into and conduct affairs there. Let Pichang take acting charge of the government of the Two Kiang, and till such time as Pichang shall reach that post, let Sun Shenpau be temporarily intrusted with the care of its duties. Respect this." (April 6th, 1843.) *Hongkong Gazette, May 4th.*

"Picháng was long at Yárkand, and has been recently appointed to command the Tartar force at Fuchau fú, but has not yet gone thither. Sun Shenpáu is lieut.-governor of Kiángsú at Síchau." The appointment of Kíying to conclude the details of the treaty may be regarded as quite sufficient indication of the desire of the imperial cabinet to carry all its provisions into effect, and to establish future relations between the two countries on as good a basis as the nature of the case will allow.

The *United States frigate Constellation*, commodore L. Kearny, left these waters for Manila on her return home on the 21st instant, having remained on the station 13 months. During this time the commodore has had more official intercourse with the Chinese officers than has ever before been held by American officers altogether, and this intercourse has been conducted on terms of entire equality. Commodore Kearny has, we believe, obtained the objects sought for in his coming here, and if we are rightly informed, indemnity for all losses sustained by Americans in December last is in a fair way of being obtained.

The *extensive smuggling trade* on the river has attracted the notice of the chief superintendent, who has issued the following proclamation.

"His excellency sir Henry Pottinger, bart., G. C. B., her Britannic majesty's plenipotentiary, and chief superintendent of the trade of British subjects in China, issues this proclamation, in the name, and in behalf of her majesty the Queen, and the government of Great Britain, &c., with the view of making fully known, the sentiments of deep regret, and unmitigated disapprobation under which he was obliged to address the communication, of which an English version is annexed, to his excellency, the viceroxy of the Two Kwang provinces, on the 13th of this month.

"As at present informed, it is impossible for her majesty's plenipotentiary, &c., to particularize, either the firms or individuals, or even the countries to which they belong, who have, with the connivance of the Chinese custom-house officers, entered into this shameless and disreputable system of wholesale smuggling,—a system which, were it overlooked and permitted, would not only speedily sap and destroy the existing foundations of all legal traffic, but would render absolutely nugatory every exertion and arrangement that may be made, or may be attempted to be made, to put such legal traffic, on a firm, regular, and respectable footing. Her majesty's plenipotentiary anticipates, however, that he may, at a future period, have it in his power to make known the names of those individuals, in order that—whatever be their country—they may be held up to the public estimation they merit, and which it would be superfluous to designate.

"Her majesty's plenipotentiary can only lament, that at this moment, his power to check these reprehensible proceedings, so far as British subjects are concerned, is not equal to his wish, but he trusts, that on the expected arrival of the imperial commissioner (successor to Ilípú) means will be devised by that high officer, in concert with the provincial authorities of Canton, to bring all parties (whether foreigners or Chinese) to account for their share in the transactions which have led to this proclamation; and the plenipotentiary hereby intimates, beforehand, that he will as far as may be legal, aid and advise the Chinese officers in whatever measures they may adopt to eradicate the evils herein denounced, and specially towards removing all British smugglers, and their vessels and boats from the river of Canton. His excellency further intimates, that such smugglers and their boats and vessels will not receive protection in the harbor or waters of Hongkong. God save the Queen.

"Dated at the Government House, at Hongkong, this 15th day of April, 1843.

"HENRY POTTINGER, *H. M.'s plenipotentiary.*"

Indemnity for losses sustained by British subjects last December has been received from the Chinese government, and by a Notification of sir H. Pottinger of April 7th, the claims, so far as approved, amounting to \$67,397.25, are to be paid in Canton by capt. Balfour, H. M. consul at Shanghai, on the 1st of May.

